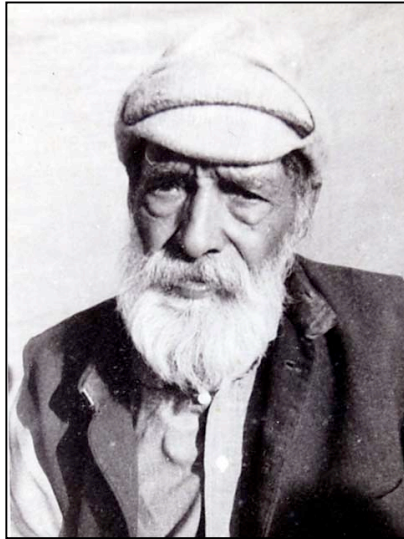


Baba Faqir Chand's
Illuminations

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The 1980 London Satsangs

As Given to Harjit Singh Sandhu

MSAC Philosophy Group

Walnut, California

BABA FAQIR CHAND'S ILLUMINATIONS

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Dedication

To understanding the message of Baba Faqir Chand



Baba Faqir Chand with Harjit Singh Sandhu

Preface

The London Satsangs | 1980

I have been fortunate to be able to publish Baba Faqir Chand's satsangs as presented to Harjit Singh Sandhu and skillfully translated by Pulkrit Bose. First as a series in *Sach Khand: The Journal of Radhasoami Studies*, and now in book form. These talks that were given in London, England in 1980 are genuinely remarkable for their utmost clarity and penetrating insights into the nature of spirituality. Baba Faqir Chand is unique amongst masters, since he (unlike so many other gurus) was exceptionally honest about his experiences and what he learned from them over the course of his long life.

Perhaps Faqir's most fundamental realization was that inner visions are a projection of one's own mind and not due to the religious leaders that we attribute to them. As Faqir said so pointedly on many occasions, "Now, you see no Jesus Christ comes from without in anybody's visions. No Rama, no Krishna, no Buddha, and no Baba Faqir comes from without to anybody. The visions are only because of the impressions and suggestions that a disciple has already accepted in his mind. These impressions and suggestions appear to him like a dream. No body comes from without. This is the plain truth."

I have had the privilege of knowing Baba Faqir Chand personally and have read almost everything available by him in English. He has provided us with an amazing

cornucopia of wisdom on such subjects as karma, meditation, and ethical living. Yet, I must confess, that I find the satsangs that he gave to Harjit Singh Sandhu and Simret Kaur Sandhu in London, England, in 1980, to be unique. They are extraordinarily powerful in their import and reveal in a nutshell the very essence of Faqir Chand's radical thinking. I have read through these satsangs several times and in each instance I discover something new in them. Faqir's satsangs are akin to a multifaceted jewel, shining forth with crystalline illuminations.

I want to express my deepest thanks to Harjit Singh Sandhu for allowing these satsangs to be made publicly available and to Pulkrit Bose for his superb translation work. Alongside these wonderful satsangs, I have included a short introduction to my own understanding of Faqir Chand's revelations, which were first presented at an invited lecture at California State University, Fullerton.

Regardless of one's religious persuasion (or lack thereof), I believe that interested seekers and scholars will be richly rewarded by knowing more about this great, "unknowing" sage of Hoshiarpur.

David Christopher Lane, Ph.D.
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Introduction

The Chandian Effect

Why is it that Christians who have near-death experiences tend to see Jesus but not the multiple arms of Shiva? Why is it that mystics who claim to have extraordinary visions invariably see only those spiritual figures that are part and parcel of their cultural upbringing?

These questions and those related to them came to the forefront of my mind when on a research trip to North India in the summer of 1978 I first met Baba Faqir Chand, a then 92 year old sage who had been meditating for over 70 years several hours a day practicing shabd yoga, an ancient yogic technique wherein one tries to induce a conscious near-death experience.

It has now been nearly 40 years since I first heard of Faqir Chand and little did I know then that his radical realizations would be met with so much consternation and controversy amongst religious leaders and followers both in India and internationally.

How I came to even know of Faqir Chand is an odd story in itself. In my late teens I became fascinated by guru succession in the Radhasoami tradition, as founded by Shiv Dayal Singh in the mid-19th century. After his death there had been several disciples acting as gurus and this in time led to a number of schisms—so many, in fact, that tracking down all the various branches that had developed

over the intervening century or more was an almost impossible task.

As fate would have it, however, Professor Mark Juergensmeyer from U.C. Berkeley had received a grant to do a comprehensive study of the Radhasoami tradition and needed a research assistant to accompany him in India to compile an exhaustive genealogical tree of varying gurus in the movement. Given my background in this area (and my growing collection of obscure books from different branches), I was lucky to be in the right and the right place and just minutes after meeting with Professor Juergensmeyer at his home in the Berkeley hills I was invited to go to India that very summer.

I first learned of Baba Faqir Chand in the fall of 1977 when I was looking through the card catalogs at the U.C.L.A. research library for my genealogical work on the Radhasoami tradition. I found an obscure book edited by Seth Achal Singh entitled *World Religious Conference, Delhi/1957*, listed under the unclassified section. After tracing the book, I noticed it contained two striking pictures: the first was of Pratap Singh, the then current Satguru of the Namdhari Sikhs; and the second one was of Faqir Chand. I immediately surmised that this Faqir must be the same one mentioned in Agam Prasad Mathur's *Radhasoami Faith: A Historical Study* that I had read earlier. I subsequently wrote to the sage, wondering if he was still alive. The only address I had was "Manavta Mandir, Hoshiarpur, North India." To my joyful surprise, in less than four weeks I received a letter from Faqir Chand along with three books, including one entitled *Light On*

The Anand Yog, written by his guru, Shiv Brat Lal Varman.

Seven months of continuous correspondence followed. Finally I asked Faqir if I could visit him when I came to India in the summer of 1978. My job included visiting the various gaddi nasheens (spiritual heads) in the different sangats. Faqir kindly agreed to my request, cabling me to come direct from Delhi when I arrived in India.

I still vividly remember my first trip to Hoshiarpur. I stood in the crowded Delhi train station trying to figure out how I could secure passage on the train when an Indian gentleman behind me asked me about my travel plans. I hesitated, thinking that he would know nothing about Faqir or the "Be Man Temple." I was wrong. When I mentioned the saint and my destination, his face lit up and he said excitedly, "My grandmother is a great devotee of Faqir's; in fact, the guru will attend my sister's wedding in a few days. I will cancel my earlier train ride so I can go with you and guide your way." Although I never did meet the mysterious gentleman again, he did help me arrange my passage and told me something of the interesting city of Hoshiarpur which is near the foothills of the Himalayas.

After an eight-hour train ride through the night to Hoshiarpur I took a bicycle rickshaw from the train station to Manavta Mandir. The scent of the morning air and the lingering dawn light through the clouds had a strange impact on me. I felt as if I had entered a forgotten homeland. An odd sense of *deja vu* affected me. I spotted a photograph of Faqir Chand inside the entranceway that

immediately caught my eye. "Why does he look so familiar to me?" I pondered to myself. Then, at the moment of my arrival, an old devotee of Faqir's enthusiastically greeted me, saying, "We have been expecting you. You have come on a most auspicious occasion--Guru Purnima Day." I was immediately surrounded by a number of Indians who were quite eager for me to have the darshan of Faqir who was then in deep samadhi.

At first glance Faqir Chand did indeed seem completely unconscious of this world. But when I bowed in front of him, he rose up fully awake and hit me on the back strongly with his hand, giving me an affectionate welcome. Faqir's Be Man temple was unique. Instead of just pictures of gurus who belong to Faqir's direct lineage, there were photographs of masters from almost all of the Radhasoami lineages, including a huge color portrait of Sawan Singh, the late gaddi nasheen at Beas. Adorning the end of the hall was a life-size statue of Faqir Chand's guru, Maharishi Shiv Brat Lal. After a little rest, I was invited to attend Faqir's morning satsang that was held outside due to the large crowd. The sevadars in charge kindly gave me a chair to sit on, since I was not used to sitting cross-legged. I can never forget Faqir's animated expressions during the satsang. As the crowd was singing shabds (hymns of devotion), Faqir with his eyes closed would swing his hands as if conducting a concert. Then after the completion of the shabds, Faqir spoke in Hindi about various aspects of Sant Mat. Surprisingly, given my limited knowledge of the language, I understood the gist of Faqir Chand's discourse--one which is echoed throughout his writings: "When I came to this line as a Guru my eyes

were opened. Why? Because those who regard me as their Master my image appears to them in their meditation, in their dreams, and even in their state of wakefulness and guides them, whereas I remain unaware of all this. A lady sent me a letter stating that she was having a bath in a river in Kashmir. Suddenly (she records) a wave of water came and took her away for ten or fifteen yards. She writes that when she was drowning I appeared there, caught her hand, and brought her out of the river and said, 'You have yet to do a lot of work.' She has written to me so as to know what work she is to do. Now neither did I go there to save her, nor did I tell her that she has yet to do a lot of work. 'This is the secret.'

Faqir and I soon became fast friends. Each day he would talk with me for two or three hours about his spiritual realizations. One morning, however, was quite special. The old sage was lying down on his back in samadhi with a white sheet over him. For all practical purposes, at least to those devotees sitting next to him, Faqir Chand was out of his body, enjoying the bliss of higher inner regions. I was sitting in a western style chair in quiet observation when, to my astonishment, Faqir descended from his contemplative state, pulled down the sheet covering him and looked me straight in the eyes and said, "I want to speak with you!" What followed was one of the most penetrating and enlightening discourses I have ever heard, for, unlike most gurus in India, Faqir Chand revealed in detail the secret behind many inner visions and miracles: "Now, you see no Jesus Christ comes from without in anybody's visions. No Rama, no Krishna, no Buddha, and no Baba Faqir comes from without to any body. The

visions are only because of the impressions and suggestions that a disciple has already accepted in his mind. These impressions and suggestions appear before him like a dream. Nobody comes from without. This is the plain truth. Look here. There is a woman. She has got a son. That child loves that lady as his mother. The child will have nothing in his mind against that lady. He will adore her; he will love her and respect her. The brother of that lady comes; he has different thoughts for her in his mind. When her husband meets her, he carries different feelings in his mind about her, and when a friend of that lady meets, his mind is different. From the same lady different individuals get different types of love, affection and adoration. So, whatever you have to gain, it is all with this faith and belief that your Ideal is perfect. Whatever you gain, you gain it as per your own faith and belief. As a child gets motherly love from his mother, similarly the husband gets a wife's love from the same lady.”

Thus, following Faqir's lucid argument, the *modus operandi* for religious visions is not due to outside or disconnected forces (although exterior stimuli can act as a catalyst for it), but to the internal process of concentration. A force that for approximately sixteen hours a day enables one to see the everyday, common sense, lawful world, and for another several hours at night can allow one to fly to the moon, converse with unknown people, and create incredible panoramas. Consequently, the appearance and duration of such visions is intimately related to attention and focus.

Dreaming serves as the classic and perhaps most misunderstood example. The nature of one's attention is related directly to the perception one experiences. If our perspective alters so does what we perceive. As ancient Upanishadic speculation and current studies in consciousness have shown, we do not see the world as it "is." Rather, owing to our neurological structures, we see the universe—incoming stimuli—relatively; appearances flowing in and out depending on our own biologically defined anatomies. This "predicament" has meaning, content, and purpose within the framework of our own lived-through experiences. However, it is naive to say that our interpretation of life from science, philosophy, or religion absolutely explains the world as it really is. Instead, what we have are metaphorical models of explanation, which work respectively within the brackets of our own curtailed existence. The unseen thread, the larger gestalt, however, will go by undetected. With sharply contoured (mathematical, if you choose) operating mechanisms, we find ourselves living in a universe understood not by pure perception but by alternating analogs.

What these metaphors are (or, more precisely, which limited stream of reality we behold) depends on what I call the *Chandian Effect*—the experience of certainty, named after the late Faqir Chand who was the first person in the Sant Mat tradition to bring this issue to light. It is from this bedrock quality that we distinguish, acknowledge, and discriminate so-called reality from appearance or illusion. What we call the "actual" world is dependent solely upon the vibration and consistency in

the persuasiveness of certainty.

Although we can see, hear, smell, and touch our reality, what determines our conviction that this world is real is not so much based upon objective datum as it is on our subjective “feeling” (even if chemically moderated) of certainty.

The experience of certainty is a propelling force behind how we make up our days, fashion our plans, articulate our hopes. If there occurs a break in the Chandian Effect (sleep too little or drink too much, for examples) our normal waking state collapses into a passing phantasm. Like our nocturnal dreams, it gets stored away and temporarily forgotten. The experience of certainty is so overwhelming that when it radiates forth the question of illusion seldom arises. Just as the chair is quite solid when we strike it with our hand, so too does the world appear concrete and vivid when the Chandian Effect pervades.

But dreams can on occasion seem as certain as anything in the waking state and sometimes in lucid dreams or near-death events even more luminous than anything we have experienced before. If both dreaming and the waking state are the result of our brain simulating internal and external stimuli, then what makes us certain of either reality is, ironically, also a simulation and the distinction between the two is not as clear as we might suspect.

Our state of reality is determined by the movement of consciousness into various expressions of the Chandian Effect. Each level of awareness is controlled and

empowered by the degree of certainty we experience, which is determined by the intensity and duration of its minimum threshold, which is precisely the point at which one state (e.g., the waking state) blurs or fuses with another state (e.g., dreaming). The single most obvious example is whenever we try to stay awake for more than two or three days at a time and being deprived of sleep our dream world intrudes upon our otherwise “sane” reality. We are predisposed to call the waking state “real” because it is longer (and hence, by extension, more vivid) than the dreaming stage. Yet, we generally say this only when we are awake but never while we are dreaming. The reason behind this is simple. At each level where attention is established (or, neurologically speaking, whenever key neural triggers are operative), a certainty boundary is in effect, which, owing to the given center of awareness, varies in strength, time, and permanence. Hence, even the waking state, although seemingly vivid, only lasts about eighteen hours normally until the *Chandian Effect* (or neural parameters) structured upon this level runs down below the minimum threshold and our consciousness shifts to another region.

So it is with the dream stage. At the moment of sleep (itself nothing but the transition of attention) we find ourselves occupied in a world that just hours before we thought was nothing but an incredible illusion—because it was dimmed by the intensity of the certainty force inherent in the waking state — but with which we now deal quite seriously: running away in terror from death or luring attractive mates for orgasmic satisfaction. From this native pattern of awareness we can see that our lives are

simply natural progressions of consciousness from various boundaries within the *Chandian Effect*.

All of this leads us to what appears to be an inescapable conclusion: we apparently cannot adjudicate the ultimate reality of any stage in consciousness on the basis of how certain or real it may appear since any simulation can magically seduce us into believing its superior ontology. We are, it seems, in an intractable position within any stage of awareness to gauge its ontological reality if such a reality is indeed the product of a series of simulating intersections. At best we can simply argue about the relative hierarchical features of differing simulations, with the added caveat that such rumination is also circumscribed within a parallelism of its own.

As the essay, *Is My iPhone Conscious?* explains: "If consciousness is indeed multi-dimensional in an ontological sense then it won't be possible to reduce one state to another without concealing its most important features. If this is indeed the case, as some mystics have argued, then we may be confronting the limits of what has been tantalizingly termed the *Chandian Effect*. It was so named because Faqir Chand was the first Sant Mat guru to speak at length about the "unknowing" aspects of visionary manifestations. In this context, the *Chandian Effect* designates two major factors in transpersonal encounters: 1) the overwhelming experience of certainty (*ganz andere* and *mysterium tremendum*) which accompanies religious ecstasies; and 2) the subjective projection of sacred forms, figures/scenes by a meditator/devotee without the conscious knowledge of

the object/person who is beheld as the center of the experience. *The Chandian Effect* in the realm of mystical experiences is weakly analogous to Heisenberg's principle of uncertainty in subatomic physics. The more "certain" or "real" the mystical encounter seems, the less likely one is to believe that such is the product of subjective projection or transference. This invariably causes deep epistemological consternation, since what makes us certain that something is indeed real is the result of our own deeply felt subjectivity (even if dressed up in objectivist language)."

Niels Bohr, the distinguished atomic theorist and architect behind the Copenhagen interpretation of quantum mechanics, developed the concept of complementarity to help explain why nature at its very smallest never reveals itself fully, but only partially. As Louis De Broglie pithily explains it, "The theory of complementarity, according to which the particle and the wave are complementary aspects of reality—once one aspect was observed the other was excluded."

I would suggest, even if only analogously, that the *Chandian Effect* has a similar import. For instance, a nightmarish dream at night rises and falls to the degree that we think it is real. If in the middle of such a terror we realize its illusory nature and that it is a projection without any real impact, its very nightmarish quality dissipates. However, to the degree that we behold such a horror and believe it to be real, we are enveloped in its trajectory and the attendant fear that such can induce. Likewise, a fantastical dream that we find attractive and engaging is

dependent upon its believable lucidity.

Near-Death Experiences provide an illustrative example of how the Chandian Effect reflects the complementarity of consciousness. When a person undergoes the experience (whether beholding Jesus or a loved one at the end of a lighted tunnel), he or she doesn't tend to doubt the veridicality of what is happening to them. They generally don't question the majesty of what is occurring nor do they skeptically investigate its neural origins. In sum, they are wholly taken in by the encounter. The reason behind this is clear: If during an NDE we believe it to be merely a subjective hallucination it loses its efficacy and whatever persuasive power it has over us, thus delimiting whatever benefit or motivation we may ultimately derive from such an excursion. Severely doubt an extraordinary experience (during or after) and its magical hold wanes.

The brain is master trickster and generates cerebral mirages precisely to force us to make quick decisions or prompt certain patterned actions.

Faqir Chand first came to this realization (about the illusory nature of religious visions and other paranormal phenomena) in Iraq at the end of World War I after being told by his fellow satsangis that he had appeared to them in a vision and saved their lives during a heated battle. Faqir was himself under duress at that time and had never even thought of his comrades and was completely unaware of his miraculous appearance to them. Later when Faqir was appointed to be a guru in his own right by

Maharishi Shiv Brat Lal, he started to receive hundreds, nay thousands, of reports from India, Europe, and America about wondrous visions and occurrences concerning him and his spiritual powers. Yet, Faqir remained completely unaware of such happenings and was stupefied by such accounts.

This prompted him to question and doubt the visions he had of his own guru and the like. Faqir became convinced that all such phenomena were self-generated projections, but that naïve devotees worldwide were mistakenly attributing them to their respective spiritual leaders and teachings. Because of this psychological transference, unscrupulous gurus, masters, and mystics were deriving untold status and power, since they never revealed their own ignorance in such proceedings.

Analogously, this was akin to what the *Wizard of Oz* was doing to Dorothy and her friends by not telling them the truth that he was only a balloonist from Kansas who actually had no magic power whatsoever.

Faqir Chand then started to unlock the mechanics behind why certain visions occurred to him. He also became skeptical of psychic phenomena, even questioning the most treasured experiences of his early life that he had always believed were divinely orchestrated. Faqir suspected that there were alternative explanations for why he had such experiences, but he was blinded from exploring them because of his deeply religious nature.

In this pursuit, Faqir Chand focused on looking for “hidden” variables behind why he had such strange visions and synchronicities. Faqir recalls having remarkable visions of Lord Krishna almost daily until a startling incident occurred which made him doubt the veridicality of his numinous encounters. As Faqir explained to Professor Mark Juergensmeyer back in the summer of 1978,

“Once I was going and Lord Krishna was going ahead of me. There was some cow dung lying on the ground. That image of Lord Krishna asked me to eat that cow dung. I took a morsel of cow dung and ate it. When I reached home I thought that in no religious book is it written that an image of Lord Krishna or Rama has ever directed any disciple to eat cow dung. So I thought that it was not the real Krishna who had asked me to eat the cow dung.”

A similar thing transpired when Faqir found himself completely distraught in his longing for God. He prayed and wept continuously for 24 hours and then had a lucid vision of his future guru, Shiv Brat Lal, which included his exact address in Lahore. Faqir then wrote to this mysterious guru at the address he saw in his vision. After ten months of writing a letter a month, he finally received a reply from the guru who did, in fact, reside at that exact place. This convinced Faqir that his was a genuinely psychic intuition.

It was only years later, after Faqir had realized his own unknowingness with regard to miracles and bilocations attributed to him, that he pondered over whether there

were hidden variables that would better explain such transmundane events. Because his guru, Shiv Brat Lal, was a prolific writer and widely published throughout the Punjab, Faqir Chand confessed that it was very likely that he may have actually seen one of his guru's magazines (with his ashram address) several months or weeks before he had his nocturnal vision. Faqir was so awestruck at the time of his psychic experience that he had not taken to the time to consider the very obvious possibility that he had already seen the guru and his whereabouts in a publication but had simply forgotten the details.

D. Scott Rogo, the famous paranormal investigator (who was unfortunately murdered at the young age of 40), also concluded that most, if not all metaphysical episodes were “really psychic projections that are produced by the minds of the observers themselves.”

Of course, this doesn't in itself categorically dismiss the entire field of parapsychology, but only sends a very necessary warning shot to anyone interested in this area to be extraordinarily cautious when postulating something as inexplicable when, given enough time and attention to detail, it may be likely that hitherto hidden variables may better explain the mystery at hand. Faqir Chand repeatedly pointed this out to his spiritual colleagues and followers who seemed overly eager to accept any revelation as divine.

Yes, it is certainly true that humans experience all sorts of weird coincidences from time to time and that on occasion mysterious events arise, but even here one has to

be doubly cautious not to prematurely rush to explain them as beyond physics. Perhaps a bit more patience, a bit more skepticism, and a lot more analysis is necessary. Otherwise, a simpler or more mundane explanation will be overlooked.

While there may indeed be a psychic realm, it behooves us to look first for ordinary explanations of the supernatural since it is far too easy to neglect those physical elements that may explain that which we too often take to be inexplicable. I appreciate that it is very difficult to doubt our own experiences in this regard (since they tend to impart so much meaning and magic to our day to day lives), but if we fail to do so we run the very real risk of mistaking a mirage for reality.

And, yet, it may well be that during extraordinary experiences (from NDEs to OBE's to alleged divine revelations), we are evolutionarily tricked not to invoke a skeptical posture when undergoing such transformative voyages. This is where Bohr's concept of complementarity helps explain our curious neural double bind. To the degree that any experience appears objectively real it will obscure its subjective causation and vice versa.

Faqir's realization came into sharper focus for me this past year when I went to India to give a plenary presentation at the Quantum and Nano Computing Systems and Applications Conference held at the Dayalbagh Educational Institute in Uttar Pradesh. Before I undertook the three-hour journey from Delhi to Agra, I

got a chance to meet with Professor Bhagat Ram Kamal, current spiritual leader of Manavta Mandir in the Punjab, and a longtime friend who I first met at Faqir Chand's ashram back on *Guru Purnima* day in July of 1978. We even went together to the *Bhriḡu Sambhita*, the ancient astrological book that I first wrote about back in 1982 and republished with additional material on Integral World.

Professor Kamal initially met Baba Faqir Chand in 1956 and knows his teachings probably better than anyone now living. Professor Kamal related to me that he used to have inner visions of Faqir in his meditation. However, an incident occurred concerning his father that changed the course of his spiritual development.

In 1972, Professor Kamal's father was seriously ill and had an extraordinary experience (probably best described as a near- death vision), where he was taken out of his body into the upper astral regions by two persons in white clothing. He then witnessed a line of people receiving a karmic review of their good and bad deeds and being sent to various regions because of them. Kamal's father prayed at that moment to be released from this judgment and right then his son appeared (Professor Bhagat Ram Kamal) along with Baba Faqir Chand who then instructed the two persons in white (and apparently those doing the karmic review) to release Kamal's father and send him back to his body.

After this NDE, Kamal's father explained in detail to his sons what happened to him and how he was saved. Professor Kamal was wonderstruck by it and went to

Baba Faqir Chand to tell him in detail about what happened to his father and to thank him. Faqir then asked Professor Kamal if he was aware of appearing to his father like that and Kamal looked at his guru and pulled both his left and right ears down in a very humble gesture admitting that he was quite unaware of appearing to his father. Baba Faqir Chand then explained to his disciple that all such visions (even the visions that Professor Kamal was having of him) were illusions, projections of his own mind due to his faith and concentration. This is a point Faqir has discussed in detail in his many books. Religious visions, Near-death experiences, and other related extraordinary phenomena appear real while their happening—and this, it should be emphasized, is precisely why they can be so powerful—but tend to lose their persuasive hold the more we doubt or question their objective status. This partially explains the complementary nature of all such encounters and why believing and doubting are most often not commiserate with each other, since each tend to cancel out or diminish in descending degrees the efficacy of the other.

Faqir Chand's realization of the illusory nature of religious visions had a profound impact on him and transformed his thinking from a naïve devotee to a insightful and wise sage. Concluded Faqir, "Now, at this age of ninety-five years, I live a life of peace and happiness. While knowing, I lead my life as if I know not. The entire creation is a game of one Supreme Power. Whatever we see, feel, or know is a mere play of that Supreme Power. Whatever happens, good or bad (or beyond these both), is within His Order. By His Will man can achieve the state of

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Nirvana; and under His Will man must continue to remain in the cycle of transmigration. To His Will I bow, to Him alone I surrender. This is the last stage of my lifelong research. His Will is Supreme.”

Chapter 1

Tatva Vichar: The Secret of Bhajan

Everybody is complaining that they are not able to meditate or perform bhajan. I will share with you what bhajan means based on the words of saint Kabir.

O Sadhu, the secret of bhajan is unique.

*Why wear holy rosary or garlands,
and apply sandalwood to your forehead?*

You understand the meaning of this – right? Applying sandalwood on your forehead and holding holy rosary in your hands and counting beads is not bhajan. Kabir says – this is not bhajan.

Why shave your head, or have long dreadlocks?

*Why torment your body, worshiping air and water,
and consuming only root vegetables?*

O Sadhu, bhajan is something else and unique.

You already understand this. Fasting and other austerities – Kabir says – you don't gain anything from these. The secret of bhajan is unmatched and unique.

*Why keep niyama, go on pilgrimage to holy places,
and keep fasts when you have not
thought about the supreme element?*

O Sadhu, the secret of bhajan is unique.

Kabir says that until you have given some thought to the supermost element (Tatva Vichar). The other name for this supermost element is 'Akaal Purush' (beyond space-time). Another name is 'Anaami' (the nameless one). What is that supermost element? Until one thinks of this element, bhajan is not very beneficial or useful. All these austerities you do – it's not that they are harmful – there is some benefit, but not complete benefit. This is what I have understood.

Now, how did I gain this understanding?

Once I was roaming in a jungle on a full-moon night. Tigers used to roam there, but I was fearless. I met a sadhu who was playing a dotara (mandolin). He had a white beard. I don't know if he was real or my imagination. At that time he asked me – 'Why are you crying?' I told him that I wanted to meet Ram (God) so that my sins are removed. He told me – 'For you He has come.' Anyways, after crying for twenty-four hours I ended up at the feet of Data Dayal (my guru), led by a vision.

My guru gave me this Sant Mat. When I read the Bani or verses of Sant Mat called 'Maya Samvad' (On Maya) or Kabir's words – I found disapproval of all religions and sects. Their writings said that Ram or Krishna didn't reach the goal. Devi (goddess), Shiva or Brahma didn't reach there. Jains didn't reach. Buddhists didn't reach etc. Other than Sant Mat saints, everyone else was refuted. At that time I vowed to myself that I will walk on this path

truthfully. Whatever I will gain or understand I will share with the world. This is one of the reasons I do this work.

Second, Data Dayal gave me three duties –

“You have come into this human garb as Faqir. Take hold of those suffering and take them to the realm of Guru. Jivas (sentient beings) are burning in three fires - they are weak, without strength and ignorant. Your work is to shower mercy and grant them naam (true knowledge).”

“Your true form is marvelous and wonderful, and your form is superior. You have come as Param Dayal Snehi (supremely merciful and affectionate) to deliver this world.”

The third prose was:

“You have come from Iraq this time for Satsang. Take Prasad (blessings) of satsang and become a deliverer from bhav (the great mental ocean).”

What is bhav? It's our mind's various thoughts and feelings. We are caught up in these. So, who is going to liberate us from them? How did I come to realize or think of the supreme element? From the help of you people. Hundreds of thousands of people meditate on my form. My form helps them, but I don't know about it.

Harjit Singh, you have called me here. I want to leave this world after making my atman (soul) truthful. May guruism burn to ashes! What do I want from it?! There is Manavta Mandir – if somebody wants to happily donate

money, they may do so. If somebody does not wish to support it, they may not. I do not have any debts to pay to open the Mandir. I have written in my will that my blood relatives or I have no connection with this Mandir. Blood relatives meaning – my children, brother, brother's children – they can serve, but they cannot become trust members.

So, Harjit Singh – you have called me and I only want to give you Satsang. These other people have come to just listen. Kabir says -- that when this thought about the supreme element happens. So, what thought did I consider? You may be surprised – three hundred and twenty five women who didn't have any children came to me in my lifetime. They took prasad (blessings) from me and had children. Four of them were fifty-year-old women who never had menses. They also took prasad (blessings). One rich woman from Indore had such faith that she took a mango from me (as prasad) and told her doctor “you say that I won't have any children. Look, here I have brought a child from Baba.” She ate that mango in front of the doctor. She bore a child. I named the child – Sri Bhagvan. Now he is twenty-two or twenty-three years old. You understand, right? My own daughter is now turning twenty-five years of married life and has no children. I have given her prasad (blessings) many times. Now I think – did my prasad make it possible? No.

It's a person's destiny or faith. I am telling the truth. It's either fate of a person or faith of a person. It's either the faith that works or fate. My guru maharaj – someone called him uncle, another thought of him as editor,

someone thought of him a beggar. I considered him something else. Whatever I considered him to be, I received from him in that capacity. Whatever others thought of him, they received in that capacity. Do you follow what I am saying?

So, when did I realize the element? Since I have come to understand that I do not go anywhere. So, who goes in their inner visions? It's their own mind, their own faith. So what do I do now?

Because I was searching for my final abode or source, I leave the mind. When I go within and meditate, I leave the shapes, forms and colors. There is no form of the guru, no shape, nothing else. Only light and sound remain. The entity that is inside me listens to the sound within and sees the light, that entity is something else entirely. The sound is something else. The light is something else. You listen to the sound within – you are separate from the sound. You see sun or moon inside, see light within. Light is separate from the one witnessing the light. When I search for that entity or witness, I cease to exist.

And this is the same thing Swami ji said in his poetry of “Jeth” month (months of May and June). He says:

There is no creator (Khaliq), creature (makhlouq), no creation (khalqat) there.

There is no cause (karan), action (karaj), and no struggle (diquat) there.

There are no deities or idols (Ram, Rahim, Karim or Keshav) there.

*There is no Allah, Rasool, or Khuda there.
There are no holy men, devotees, grandparents or grandsons there.
Whatever was there, I speak now.
I am in a state of non-mind, beyond Samadhi Wonder! Wonder!
Wonder is all.
Wonder is its name!*

Then, Swamiji writes - to reach this state, there is practice. So in the end, where we reach – there is no Satlok, no Satnaam, no Naam, no Anami. This is his bani (spoken word) of ‘Jeth’ month in the book called ‘Sar Bachan’. Where we have to go, there is no Satnaam, no Naam, no Anami. Now, I think to myself – when my “I” ceases to exist there, what happens to me? Silence. It’s a state where there is neither ‘I’ nor ‘you’. In that state, there is no Ishwar (creator), no paramishwar (God) or their thought. There is no mind, no chitta (intellect), no ahamkar (ego). This is why Baba Sawan Singh used to say: “cross the tenth door, and you will find me standing there.” However, people thought he meant that after crossing ten doors inside, they will find Baba Sawan Singh with a beautiful beard. That is totally wrong. Beyond lies your own SELF or being. Harjit Singh, I don’t want to deceive you. I want to tell you what I have understood. This is what Kabir has said too.

*O dear friend, that abode is unmatched,
where my perfect and complete beloved is.*

Nobody tells us the truth. It is our own fault, because we do not desire truth. We go for our worldly desires. So

many people come to me. Your wife wants a child – a boy. Other people come – they want something.

*O dear friend, that abode is unmatched,
where my perfect and complete beloved is.*

*In that place there is
no happiness or unhappiness,
no truth or untruth
neither sin nor virtue.
There is no day or night,
no moon or sun,
There is radiance without Light.*

Now see what this shabad is saying – that where our true abode is – the Lord we are searching for. I – Faqir Chand – who spent his whole life searching for Rama. What does Kabir say? That understanding I gained from you Satsangis. When I could not understand this, I used to pester Data Dayal. You people come to ask from me; I went to my guru to give everything of myself – gold crowns, silver hookahs, beautiful clothes, chair made of sandalwood. I used to take these things with me from Baghdad when I was there in Baghdad. We go to gurus and ask for this thing or that thing. I used to go to give everything, but I didn't understand the truth. So, he told me – “Faqir, you may have ninety-nine flaws, but you also have this one quality of truthfulness. Obey my advice and you will meet your true satguru in the form of satsangis.” At this age, I consider you people as my guru. I am telling you the truth. There is no untruth in this. People's experiences took me to this state.

If I had not understood the truth, I would have been the first person to voice against the path of saints (Sant Mat). What sort of a person can listen to criticism about his ancestors. We worship Dattatreya. Kabir says Dattatreya did not reach the goal, Rama and Krishna were incarnations of Kaal, Jains did not reach. I was surprised. I used to think – where did I get caught! I used to weep.

But now I understand the matter – so Kabir says –
“Friend, that abode is beyond everything.”

*There is no knowledge or meditation No repetition of mantra or
austerities,
Neither speech nor words from Vedas or books. Doing, not-doing,
holding, leaving
All these are lost too in this place.
O dear friend, that abode is unmatched. No home, no homelessness,
Neither outside nor inside,
Microcosm (body) and macrocosm (universe) are non- existent.
Play of five elements and the trinity are both not there Witnessing
Un-struck Shabad/ Sound is also not there.*

There is no sound there either. It is a nameless state (Anaam Gati). It is beyond time (Akaal Gati). Sikhs have not understood the bani of Guru Nanak Sahib. Many elderly Sikh people come to me, Akaali Sikhs come as well, I say to them: “You have defamed Guru Nanak Sahib.” They ask me – how?

I tell them – it’s written in your scripture:

*Since I came in association with a Sadhu,
I have lost a sense of separation from the other.
No body is my enemy or alienated, and I know unity with all.*

But you have animosity and ill will for others. If this is not defaming Guru Nanak Sahib, then what is? Saints do not belong to one religion. If we say that Guru Nanak Sahib only belongs to the Sikhs, that is a mistake. He belongs to the whole world.

*No root or flower, Neither branch nor seed,
Without a tree fruits are adorning, Primordial Om Sound, and
sound of Soham, This and That - All are absent,
The breath too unknown.*

*O dear friend, that abode is unmatched, where my perfect and
complete beloved is.*

*It is neither without attributes nor with attributes, Neither gross
matter, nor subtle matter,
Neither imperishable, nor aware. The world is mistaken.*

O dear friend, that abode Is unmatched,

*Where the beloved is -- there is utterly nothing Says Kabir, this I
have come to realize.
Whoever follows my hints shall attain liberation.*

*O dear friend, that abode Is unmatched, where my perfect and
complete beloved is.*

This is our origin. What conclusion did I reach? When I found out that I do not manifest or appear within anybody, then I also leave the mind (and all its appearances). Then remains light and sound. Every two or three months or sometimes every three days, when I go and search for that entity that listens to the sound, then my being disappears. What remains? Nothing.

Now I think to myself – if I have become something by reaching that place, if I can do something, then I should be able to remove all the problems that the world is facing right now. If they could, the ancestors from the past would have removed their problems or difficulties. Baba Sawan Singh would have removed his troubles. Swamiji would have alleviated his disease. Kabir had kidney problems for ten years in the old age.

So what did I understand? What is my realization of this supreme element (Tatva)?

I am a bubble of the supermost consciousness. In the process of evolution, I appeared or manifested. Similarly, you also appeared. I did not exist before, and I won't exist again. Only one element will remain from which this bubble came into existence. That element is Sound. It's name is Naam. That Naam is not the sound of bells or conch. It's not the sound of Veena. It is the principle sound (Saar Shabad). This is what the bani of saints mentions – Saar Shabad.

So after reaching this, what happened to me? What did I gain? I found peace. What did I gain at this age of ninety-four? Peace.

Harjit Singh, I tell you the truth. What did I gain? All these things people say about me, I don't know. If I could grant wishes for people to have sons, then my own daughter should have had a son, like Rao did. This is the work of faith.

I will tell you something, if you can listen to it – you sleep at night. In your dream you get angry and punch someone, your physical hand moves. You kick someone in your dream and your foot moves. You see a terrifying scene, what happens? You are fearful. Your tongue moves. I don't know about women. You are men. In the dream state, a young man conjures up an imaginary woman in his brain, he ejaculates sperm. You had no control over the thoughts in your dream. You didn't do it yourself. These are old *samskaras* (impressions and suggestions). When these impressions arise in your dream and have an effect on your body, then all that you think while awake – thoughts of ill-will or good-will for somebody, good and bad, deception, betrayal, wrongdoings – will all these things not influence your body?

Where will you go? Think about this. Where will you go when the thoughts in your dream affect your body, so whatever you think while awake or the actions you take when awake or the animosity you keep or the love you have will affect your body too. This is why I changed the teachings. Women come to me and I tell them to keep peace at home, live with love, earn your livelihood by honest means, may fathers and sons keep love in their relationship, brothers stay loving towards each other. If

people do not get along, then be separated, instead of fighting a 'cold war' at all times.

I did *tatva-vichar* – one about the supreme element, and the other this *tatva-vichar* about the way of the world: that to live in this world, wishing wellness and goodness for everyone. Satsangis come and I give them good wishes because thought is powerful. The other person has faith so his wishes are fulfilled.

I will tell you one other thing – whoever one meditates on, whatever the qualities that person has (i.e. the subject of ones meditation) or whatever is inside that person will enter the meditator. Ask me why I say this. In 1935, the daughter-in-law of my friend Mangal Sen used to live in Iraq. They bought a house for cheap because people considered it haunted by a ghost. They said we belong to the Radhaswami faith, what can a ghost do to us. They bought the house, but there remained a doubt in their heart. One day the woman was cooking rotis (bread) and she remembered me. She wrote to her husband that Baba appeared before her and said that his wife had died. Her husband wrote to his father Mangal Sen in Mulnapur. He wrote to me. I replied “Yes, my wife has died.” Now who went and told this woman that my wife had died. I did not go there. Neither do I know anything about it. Because she thought of me, and what was inside me? That my wife is dead. The law of radiation conveyed to her this.

This is why a person who works as a guru and gives satsang and is not practical himself, whoever will meditate on you, whatever is inside you will go into him. To work

as a guru is a very great responsibility. And I have told you that I did not go. Neither did I write her a letter. But in my heart I had this thought that my wife is dead, that woman meditated on me – her thought reached me from Iraq and my thought reached her, manifested as my form and told her that my wife had died. These are the experiences of my life.

Harjit Singh, I am giving you this satsang so that your doubts may be cleared. I feel for the fact that you have spent so much money, from Delhi to London, London to Delhi. I want to discharge my duty with honesty and with dharma. The duty that a guru has I am going to fulfill.

So Kabir is correct in saying that the secret of bhajan is *tatva vicar* – meditating on the supermost element. But this *tatva vicar* does not come quickly. What to say of desire for God in people's mind, the world thinks of God for worldly desires: 'O Rama, grant me a son, give me wealth, do this for me.' They ask for such things. Sant Mat or the path of saints is not for such people. For such people is the way of the Vedas (Veda-Marg): *Shiv Sankalpam Astu*. Man and woman live in a household with love, procreate children with an intention to have children. These days children are born that are unwanted or uncalled for. Men drink alcohol and go to women for pleasure, and women get pregnant. Then if you expect that such children will respect you, listen to you, or be helpful in this world – No.

I have put a motto at my temple: 'Mothers are the makers of the nation and not the leaders.' If leaders could improve this world, then Mahatma Gandhi would have. Have you understood my meaning? Mothers make the nation. Whatever thoughts and feelings a woman keeps when she is pregnant, that influences the child in utero. In Puranas, there is the story of Abhimanyu. When Arjuna's wife Dropadi was pregnant with Abhimanyu, Arjuna was telling her about the method of Chakra-bedha (a war strategy), she listened. When he began telling her how to get out of the Chakra in war, she fell asleep. At age twelve, Abhimanyu was able to destroy the Chakra in war, but died (because of incomplete knowledge). King Himanyun's wife was pregnant with Akbar Badshah when Himanyun was running around in the forest. Accidentally he came upon his wife. She was sitting and drawing a map. Himanyun asked her what she was doing. She replied that I am thinking how my son will be the king of all this land.

This is history. Listen to my own experience. I am the son of a policeman. My father was a constable in railway police. His salary was twelve rupees. For twelve years after marriage my father had no children. So my mother used to tell me: "Child, I used to live at railway stations and watch the station masters. They'd wear white uniform and waive the flags. Different trains used to come by. I used to think that may I have a child who becomes a station master." My mother's thoughts made me a station master, and made my brother a traffic manager.

I am giving you a satsang. I am not telling you worthless things. I don't tell you what Gita says. What should I tell you about Gita? Gita says that Arjuna listened to eighteen chapters from Krishna's mouth. Alright? The writer of Gita is Veda Vyasa. The author of Mahabharata is Veda Vyasa. Is that correct or not? In the Mahabharata it is written that all five Pandavas and all the Kauravas went to hell. I do not know if they went to hell or not. It's written in the book Mahabharata. If Arjuna can go to hell after listening to eighteen chapters of Gita from Krishna's mouth, so you can read Gita hundred-thousand times and if you do not practice it, what will become of it?

I have told you the truth. There is no falsehood. Be practical first. If you only read books like *Guru Granth Sahib* or *Sar Bachan Nazam* or *Quran Sharif* or the *Bible* but do not adopt and practice, then what is the benefit? Tell me. I went to a rich person's house here. Someone's Gupta or Sharma or Verma etc. Everybody is eating beef. I laugh and say to them – who calls you a Hindu? Are you a human being or an animal? Are you not ashamed a little that you are eating meat and come from Hindustan? Tell me why you eat beef? Nobody had an answer. The human beings have gone mad. They don't think. But what is their fault? Mothers are responsible. Whatever kind of thoughts and feelings mother has when she is pregnant, those kind of circumstances are produced. This is *tatva vichar*. I tell you what is the name of *tatva vichar*.

I will tell you my experience. There used to be a man associated with me in Firozpur. His name was Dilip Singh. His wife had this flaw – whenever she saw her

husband she complained 'my abdomen hurts' 'I have a headache' 'today I had a fever'. Poor Dilip Singh would come home, knead the flour and make rotis and feed his wife. When he would leave, (my wife used to tell me) his wife would cook desserts, puddings and eat well. He had a very beautiful son. There were three families living in the house – Mool Raj, Dilip Singh and mine. Each had a big room. So I was sitting one evening. Mool Raj was sitting nearby. I knew the circumstances of this woman. I was smoking the hookah and I said, "Mool Raj I tell you something – this boy will die." He said, "Why?" I replied, "Because this woman's behavior is not good.

She will be punished." I said that and forgot about it. Diwali (festival of lights) came. The boy acquired pneumonia and died on the day of Diwali. When he was taking that boy's body to a large river, he wept loudly. Mool Raj said to him – why do you weep? Your Pandit Faqir Chand had predicted that your boy would die. When he returned, Dilip Singh came to me. He asked, "Panditji how did you predict that he would die?" I told him the whole situation. I told him that this was his wife's behavior and she was punished.

Then he had a daughter. She cried for twenty-one days straight. Dilip Singh came to me and I told him to take her to doctors and see if there is a disease. He told me that she had been seen by five doctors. They said she had no disease. I said, "Will you mind if I say something?" He said, "No." I told him that there were two things. Whichever woman first touched this girl, she must have been crying. Maybe because your mother and wife do not

get along, I say it with some shame but find out. Or perhaps if your wife was crying at home when you had intercourse with her and this girl was conceived. Find out. He found out that the mid-wife who came while we were at the office (we used to work in the same office) and his wife had gone into labor at one o'clock in the afternoon. This midwife's brother had died two days prior and she was grieving. So when she came to deliver, she came crying. She touched the girl at birth, the girl was crying. They came to me. I asked them to bring flowers. I said the Radhaswami Naam, and meditated on my Guru, gave them the flower, and told them to keep the flowers with the girl for twenty-four hours.

What I mean to tell you is this – that one *tatva vichar* is to live in this world. That is – how to live in this world. And the other *tatva vichar* is how to go beyond this world. So I will tell you the method of going beyond. These days there is a magazine – Digest. I had read it a couple of years ago. Doctors did some experiments with dying people. They put them on a scale. They put a dying person on a very sensitive scale. They also made a screen like the one used in cinema. They coated the screen with special chemicals. So when that man died, they witnessed the leaving soul on that screen. And at the same time, the body of the dead man lost some weight. Some body lost 5 grams, another body lost 10 grams, some other body lost 15 grams, 20 grams or 25 grams. It was written in the article. When the person died, body's weight decreased by 5 or 10 grams. What did it prove? What conclusion did I draw? That whatever entity left the body weighs the same as the decrease in body's weight at the time of death.

Now whatever has some mass or weight, the Earth's gravity will not let it go beyond. Harjit Singh, I am giving you Satsang. Gravity won't let it go. Gravity of earth. Now I ask this question in my heart – why did that entity have weight? The soul or surat has no weight. I practice meditation. I know that it has no weight. Kabir has also said so too. He wrote that the supermost element is lighter than the fragrance of a flower. And that is correct in my experience. So, what is *tatva vichar*? That why did it weigh?

Because in the dying person's heart there was love for gross matter of one form or another. Woman is gross matter. Wealth is gross matter. Brother is gross matter. Father and mother, the body of a guru, ashram of a guru, Rama who was born in Ayodhya, Krishna who was born in Gokul, Mohammad who was born in Arabia, Jesus Christ who was born in Jerusalem are all gross matter. Do you understand? As long as the dying person meditates on some form and considers that form a human being, the entity that will leave his body will be heavy. Are you understanding what I have said? It will be heavy. And because it will be heavy, he or she may have done innumerable spiritual practices, listened to many inner sounds, done much charity and austerities, is a dharma-atma (pious soul), he won't escape. He has love for gross matter. That gross matter can be guru's body or guru's ashram. This is what Baba Sawan Singh also used to say – that those who love Haridwar will become fishes in Haridwar (in their next life). Now I say – those who love Beas will become fishes in the Beas river. Those who love Hoshiarpur will come to Hoshiarpur. Those who love

Arabia will go there. Whatever their bhavana (feelings), that will be the end result of their life. This is *Tatva Vichar*.

I have told you *Tatva Vichar* of the Lord and also of the world. Whatever you do, do it with wisdom and discernment. Guru means knowledge and wisdom. This is why Swamiji has said:

Those who merge into Shabad (Word) without Satsang, consider them fools too.

I don't criticize, but today's gurus – they don't tell us anything. They keep repeating – Shabad, Shabad, Shabad, Guru, Guru, Guru. Look at the lives of Gurus. Nirankari guru died and gave his throne to his son. The Beas ones put their grandson on the throne. Hansa established his son as a successor.

In this world, may Paramatma or supreme lord save us from these gurus. These gurus have fooled us and looted us. They did not tell the truth. But I don't blame them. We people are not ready to listen to the truth. So Kabir says:

*Why the singing and scholarly studying!
How the world is so deluded!
Why fasting and austerities,
What pious karmas to perform!
O Sadhu, the secret of bhajan is unique.
A butcher keeps feeding the lamb to fatten it up.
If the lamb looks within, it will find its body unwell.
O Sadhu, the secret of bhajan is unique.*

Now see what Kabir is saying – Whatever actions we take, it's like the butcher who buys a lamb and fattens it up by feeding it a lot and then sells it so he can make more money. Similarly, whatever karmas or actions we do, we have to face the results or consequences. This is how Kaal or time works. The karmas (or actions) we perform without *Tatva Vichar*, they increase. Their burden increases.

Just how the butcher keeps feeding a lamb to fatten it up, similarly we are made to do these karmas. If you donate something to somebody with a sense of “I”, you will receive donation in return. This giving of donation is the work of that butcher. Because if you donate with the intention that you will receive good results or merit in return, then forgive me but you will have to take another birth to receive the merit. You can't escape. This is why do your actions without expectation or desire of results for self. Serve others – parents or siblings or guru, but such service should be selfless and not with some self-serving intention or desire. What have I said? Have you understood it?

Our devotion is deceptive like an egret standing still in shallow waters striking at a fish unaware of its presence. I will tell you about Heera Singh. He served a Nihang Sadhu for twelve years. He served him day and night. Eventually, his faith in the Sadhu was shattered. In his old age, the Sadhu remained ill. One day, he watched the Sadhu go up to a well, sing hymns and pretend to take a bath. He did not wish to take a bath because he had a fever, but he still pretended to do so. Heera Singh is a

truthful man. He asked the Sadhu why he behaved in this manner. The Sadhu replied, “If I do not act in these ways – who will call me a bhagat (a devotee of God)? Who will give me money and food?” Heera Singh lost his faith of twelve years.

What do we gurus do? We act like bhagats (devotees), we grow our beards, or shave our heads, or mark our foreheads with sandalwood paste, or show discipline by constantly sitting with an arm up in the air et cetera. We are pretentious and put on a show outside when the true intentions of our hearts are something else. Do I wear ochre robes? Do I claim any special status or position? I live like you guys. Nobody can tell if I am a saint, a sage or whatever else. I live like ordinary people in the world.

With publicity, they declare themselves to be a Swami (guru) Yet, they live a life of sensuality and materialism. They don’t know the essence of jnana (knowledge) or dhyana (meditation). Later, they are helpless.

People come and tell gurus: “Maharaj, you appeared to me and gave me your darshan”, but the gurus remain silent. On top of that, it’s been popularized that saints hide their true nature. Even when Baba Sawan Singh told people: ‘I did not go and visit you. I was doing something somewhere else...,’ people didn’t understand because they had been told that saints hide their true nature. I hope you are understanding the meaning of what I am trying to convey.

Harjit Singh, make this birth worthwhile! This world lasts only a few days. Neither your wife nor any children are going to go with you. Nobody belongs to you. People are attached to you for their selfishness. If you are supposed to receive something from a person, you will. If you are meant to pay your debt accrued in another life, you will pay. I am giving you this Satsang based on my practical life.

I always have a private doctor wherever I live. Dr. Agya Ram was one of my physicians. He was a strict practitioner of Arya Samaj, but had faith in astrology. Once I asked him, "Why do you believe in astrology?" I asked because followers of Arya Samaj don't care for astrology. In reply, Dr. Agya Ram shared an event from his life. He told me: "I was in medical school in Lahore. One evening I was going through Anarkali (an area in Lahore at the time) when I was approached by a man with a dark complexion and tikka on his forehead (a Hindu custom of making marks on the forehead with a fragrant paste of sandalwood or vermilion). The stranger placed his hand on my back and asked, 'What's your name?' I replied, 'Agya Ram.' The man probed, 'What do you do for a living?' I replied, 'I study Medicine.' The man took me aside and said, 'I am an astrologer. I have had this abscess on my back for twelve years. It doesn't heal. I did some astrological calculations and came to understand that in some past life I had borrowed one hundred rupees from some man. However, I became dishonest and never returned the money. This abscess is the result of that. My astrological study foretold that I could meet that man at a specific time and place in Anarkali, Lahore. Predictions

foretold that his name would start with ‘A’ and he would be studying to become a physician. This is why I have come all this way. Please take the hundred rupees and treat this abscess.””

Dr. Agya Ram said that he jokingly took the money from the astrologer (as he didn’t really believe his story). He treated the abscess with a medicinal lotion. The abscess healed in two days and the astrologer felt all better. Then, the astrologer said, “Now the past debts have been settled, but I don’t have any money to pay you for this treatment of the abscess. As a payment, I can make your astrological horoscope with predictions.” Dr. Agya Ram told me that all his monthly predictions have been accurate.

Many people give me things out of love. I give those things to the charity and poor people are helped.

I am afraid of this cycle. Yudhishtira was a king. He spoke the truth all his life. In Mahabharata, when Ashwathama’s father Dronacharya was not dying, Krishna told Pandavas to lie and tell Dronacharya that his son had died in battle. Krishna was sure that this would weaken Dronacharya and be his end. When Dronacharya was told this lie, he didn’t believe it. Knowing that Yudhishtira never lied, Dronacharya asked Yudhishtira to confirm the news. Yudhishtira refused to talk to Dronacharya. So the Pandavas killed an elephant also named Ashwathama and asked Yudhishtira to tell Dronacharya that Ashwathama had died in battle.

After telling Dronacharya that Ashwathama had died, Yudhishtira was about to tell him that he was unsure whether it was an elephant or a man when the Pandavas sounded off the conch shells to drown Yudhishtira's statement. Dronacharya only heard the words, "Ashwathama has died."

When Yudhishtira died, Dharam Raj (the Lord of Death) told him that he will suffer in hell for two and a half minutes. Why? Because he had told this one lie.

If I accept the Mahabharata to be true as a Brahmin, then I must think to myself – what will become of people like us who commit so many sins. This is also what Swamiji said: "Whatever your karma, you must pay for them in the end."

It's a mistake to think that if we have been initiated and have gotten Naam from a guru, then the guru will take us to the final destination or liberation.

I also think that the guru will take us there, but I don't consider Baba Sawan Singh, or Faqir Chand to be that guru. What will take you there is the true knowledge gained from Faqir Chand, or Baba Sawan Singh, or somebody else. Guru is another name for gyan (knowledge). Whatever we have learned from a guru or read in the Guru Granth Sahib – that knowledge will take us there.

Baba Sawan Singh, or Faqir Chand, or Guru Granth Sahib won't deliver us. This wrong understanding about who or what a guru is makes me shake in fear. I have tried to be

truthful my whole life. Yes, I too have made mistakes, but I do not lie.

Once my superior – an Englishman – saw that I lied on paper for the sake of my staff. I admitted to lying and told the officer: “If I had written the truth – a person would have been punished. And the purpose of punishment is to teach a person not to repeat a mistake. If a person has already apologized and committed to not repeating their mistake, then the punishment is not helpful. Therefore, I lied. This is the truth. If you would like to punish me and the others now, you may do so.

This is what is written in the bani:

*With publicity, they declare themselves to be a Swami (guru)
Yet, they live a life of sensuality and materialism.
They don't know the essence of jnana (knowledge), or
dhyana (meditation) Later, they are helpless.*

I have told you that if I become a guru and I am not truthful or honest, then how can those who meditate on my form benefit? Earlier, I gave you the example of Mangal Sen's family. The woman thought of me and my form appeared before her. I had no idea that this had happened. I also did not go to appear before her. Under the law of radiation, her thought reached me and my thought took form before her while she was cooking. My form told her that my wife had passed away, but I didn't personally go to tell her this.

This phenomenon happens with other gurus too. They publicize such events and become gurus, encourage people to worship them, take money from seekers and give it to their children. With their stupidity they have burdened their souls

Kabir is saying that such gurus are of base intellect and wicked. They carry a burden on their heads.

Without Satguru (true knowledge), many such gurus are drowned by the waves of greed.

Without true knowledge, such gurus have drowned. Why? Because they were greedy, covetous, desired name and fame.

Nobody can fathom His depth and width; the Lord is beyond the limited and the limitless. When the inner eye naturally and effortlessly looks beyond, the net of illusions is cut, the inner vision purifies and sees the Atman, Naam of the Lord is the very foundation. Kabir says – get rid of notions ‘mine’ and ‘yours’, ‘me’ and ‘you’.

My sense of ‘mine’ and ‘me’ still remains. I took a nap during the day and dreamt that I was writing a letter to someone. In it, I wrote: ‘...those with a desire for Satsang haven’t fully realized, and those with a desire to give Satsang haven’t fully realized.’

Chapter 2

The Wheel of Kaal

EACH human being is searching for something within, but he does not know what this thing is. Sometimes a person desires wealth. At other times he wants to have children or desires praise and respect. Sometimes he wants *Bhakti* (devotion). Yet another time, he may desire *Jnana* (knowledge). In this manner, a person desires one thing or another at all times. We live in this world. The day before yesterday, I told you about the purpose of my work. The whole world worships the creator of this world. Somebody worships *Khuda* (Persian for “God”). Another person worships some other idol and so on.

In Sant Mat, only the guru is worshiped. You may be surprised to hear this but when I first heard this many doubts appeared in my mind.

My guru Data Dayal wrote to me:

I am not a servant of Rama or Krishna.

I do not know Ishwara or Brahma.

I am the lover of Faqir's name.

I know it to be above all else.

If a Faqir grants me darshan (an opportunity to meet),

I praise my good fortune.

*I shall make shoes out of my skin
for Faqir to wear.*

In my heart, a question used to arise – with what authority do these saints declare that a *Sant* or *Faqir* is everything? *Faqir* is the Urdu word for a saint. *Sant* is the Hindi word for a saint. I have spent my entire life trying to understand this. Whatever I have understood I can tell you according to Data Dayal's *bani* (poetry).

While I was still searching and wandering, I offered gold crowns, silver *hookahs*, sandalwood thrones, silk clothes embroidered with gold, and many such things (to my guru) only to know this one thing – what is the truth? What right or authority did these saints have to proclaim that they only believe in the guru or *sant* and nothing else? I wanted to understand this.

The saints call this world – *Kaal* and *Maya*. You must have read Radhaswami Mat's books in which this is written. Do they not mention *Kaal* and *Maya*? So this entire world is made of this *Kaal* and *Maya*. *Kaal* is another name for activity or movement or motion. Do not expect happiness or peace where there is activity or motion. Wherever there is motion, there is change. And this entire *Brahmanda* (Universe) is in motion. Path of the saints is to go beyond all this activity or motion.

I will give you the example of electricity. In a battery, there is an electromotive force and a current. That *Akaal Purush* is like an electromotive force of the whole Universe. A current comes out of this electromotive force. And each current creates many types of *Brahmandas* (Universes). This is why Guru Nanak Sahib said:

patala patal lakh, aagasa agas (Japji Sahib)

There are countless worlds (hundreds of thousands) beneath this world, and there are countless worlds above it.

The saints have written such words. But who understands Guru Nanak Sahib's *bani* (poetry)? All of us who are Sikhs read the *bani* but do not understand its true meaning. Today, I want to give a Satsang about this. Although I know that you are not fit to understand this Sant Mat yet - you will become fit. I was also not fit, but Data Dayal had given me Sant Mat's *Samskaras* (impressions and suggestions). In my old age, I have understood Sant Mat.

This world's electromotive force or voltage is the *Akaal Purush*. There are three things in the battery system – resistance, current, and electromotive force. You know this. Guru Nanak Sahib called the electromotive force of this entire world – *Akaal Purush*. Kabir Sahib called it *Anami Purush*. Radhaswami Mat called it Radhaswami or *Satlok, Alakh, Agam*. It powers the wheel (*chakra*) of this world. I will share Data Dayal's *Shabad* with you:

*The wheel of Kaal moves
spontaneously and naturally;
it is such an indescribable
and unique Jhoola (Swing or Ferris wheel).*

This wheel of *Kaal* is the wheel of current or activity. Wherever there is movement, he says, this wheel keeps going in circles. It is unique and indescribable.

*Loaded on the Jhoola,
everything is swinging;
Kaal is the mover of this wheel.*

All humans and other living beings are in motion. *Jhoola jhoolna* means that they are always in motion.

*Both the Moon and the Sun are swinging in the sky.
Nine hundred thousand (innumerable) stars are swinging.
Living and sentient beings are swinging on this earth –
all the pitiable humans and animals.*

Everything is in motion here. Inside you, the blood is always in motion. You are always in motion. In the dream state, you are in motion. In the waking state, you are in motion. This world, the Sun, the Moon, and all of the stars are in motion. This universe is in motion. This is why the saints call it *Kaal Purush*.

*Kings swing, queens swing,
and their ruled citizens along with them.
Brahma, Vishnu, and Maheshwara swing;
the whole world is swinging.*

Thus, this whole world is active and in motion at all times. Where is true peace for a person who is in motion at all times? It is impossible for a person to be at peace forever while living in this world, dwelling in a body and mind. It does not matter how much he or she desires it. The mind is active all the time. Times are always changing. Nations are constantly changing. Stars keep exploding and new ones keep forming. This is happening everywhere.

*Lakshmi (the goddess of wealth) swings,
Durga (the main form of Shakti) swings,
Gayatri (the goddess of light and knowledge),
the queen of queens, swings too.
Thus, goddesses swing, and gods swing;
Water, earth, fire, and air swing too.*

All of them are swinging. That is, all of them are in motion.

*O dear one, Kaal too swings
on his own swing
by creating and destroying
the many worlds.*

Look at the world - there is creation followed by destruction. We take birth and eventually die. Similarly, the current comes out of that electromotive force and after doing its work in the circuit – it returns to the source. Like the world itself, we are also swinging as individuals.

*Kaal is not spared
from his own wheel;
all are swinging.*

The creator and the created are both swinging. The creator's life-force is in your mind. Beingness (or essence of existence) is something else. Life is something different. Life is in motion. Beingness is free of activity or motion. What is the evidence?

If you cut into the body after administering chloroform or injecting an anesthetic, does the body sense any pain? No. This suggests that what we call 'life' is different from the real thing that is within us. You and I – who we truly are in reality – that entity is something else. If it was not something different and if it was only life, then you would feel the pain when the surgeon makes a cut. But that is not the case.

Doctors can operate on the brain or perform other major surgeries after administering anesthesia. It suggests that there is something within you that is different from the life-process. This process of life is distinct.

Kaal is another name for life itself. The creator who has created all of this – that entity is something separate from its source or foundation.

*We go up high with the swing,
or stay down low with it.
When we meet up with Kaal,
we see the Yama's (god of death) place.
Separated from Kaal,
we are uniquely separate.*

You see – we came together the day before yesterday. We were together for a little time. Then, we separated. This is the nature of human affairs. Such is this world.

*I have never witnessed anybody
live each and every day
in one state of existence.*

*Pir (teacher of a spiritual technique), Paigambar (a prophet),
Qutb (a spiritual leader), Aulia (a Sufi saint),
Rishis (sages), and Munis (silent philosophers)
could not escape this.*

As long as a person is alive, where is true peace? Where is true rest? It cannot be. That entity will remain in action at all times. It does not matter if that person is a *Sant, Qutb, Aulia, Rishi, Muni, Pir, Paigambar, Avatar* (divine incarnation) or whoever else it may be. As long as a person is caught up in this wheel of Kaal, there is no relief.

*Water took the form of steam;
it rained on the Kailash mountain,
flowed as a stream out of ice,
and came to dwell below.*

You know this process – the Sun draws up water from the ocean, clouds gather, and it rains up high in the mountains. This water turns to ice at higher altitudes. Eventually, the ice melts and large rivers are born. These rivers go on to merge back into the ocean. This is *Triloki* (the three realms). This cycle keeps going. This is happening everywhere.

*The water could not stay below;
it wished for heights once more.*

Again, that water rises from the ocean, goes up to the mountains, and comes back down.

*We see this strange,
surprising show
with our open eyes.*

Data Dayal is saying that we see this show with our naked eyes.

*Burnt wood turned to coal,
coal turned to ashes,
ashes blended with the soil.
But the soil could not stay as soil;
it turned back to wood and stick.
Excrement turns to food,
food turns back into excrement.
This is how everybody is able to eat.*

*This play is unique and strange.
Only a rare person realizes it!*

You see how the waste ends up in fields where vegetables and cereal crops are grown. We eat that food. That food turns into excrement. This cycle keeps going. This is the way of the world.

*This play of Jagrat (waking),
Swapna (dreaming) and Sushupti (deep sleep);
at times it's like this, at times it's like that.
All of this is the Maya of Kaal;
at times it's like this, at times it's like that.*

Data Dayal is saying that *Kaal* and *Maya* have created this whole creation.

*Sometimes religious scholars turn into fools;
at times fools become wise.*

*Sometimes gross matter comes together
to become conscious;
at times consciousness
becomes known as gross matter.*

Sometimes very big scholars fall from great heights. There are times when a totally foolish person has the best insight. This is the world.

Harjit Singh, you asked me to come here. I feel a responsibility. If I had not understood the truth of these teachings or the reality of Sant Mat, then perhaps I would have been the first person to raise my voice against Guru Nanak Sahib or Radhaswami Mat or Sant Mat.

All of you are immersed in this world. You do not pay any attention to this subject because the wheel of *Kaal* is so deeply impressed on your brain. You cannot escape it. Then what happens? We are born, and we die – repeatedly. Today, you are somebody's father. Tomorrow, you will be somebody else's son and so on. This coming and going (or reincarnation) is real.

I have given you evidence based on my personal experiences. I did not give you examples from books. I told you about my daughter's death. She was born where I had predicted she would be born. I told you about my

mother. I had a son named Shah Dharam Jang. He was seventeen or eighteen years old when he died. My wife grieved for two years. I have a habit of waking up around two or three in the morning to go into *Samadhi*.

One morning I watched her cry profusely as I was about to enter *Samadhi*. I went up to her, consoled her lovingly, and remarked: "Why do you cry so much, O fortunate one! A tree produces many fruits, but not all of them ripen. Some fruits fall from the tree; others rot on the tree. You have a son and three daughters." She replied, "What you are saying is true, but you spend your time out there in *Satsang*. This household is my life, my work – to wash children's clothes, to do this or to do that. This keeps my mind busy. You tell me – where has my son gone?"

Now, what could I say? I went into *Samadhi*. When I got up from the state of *Samadhi* and laid down to rest, I had a dream in which my son Shah Dharam Jang appeared before me. I asked him in my dream: 'Where did you go? Your mother weeps.' He replied, 'I went to Lakshman Das Panvari in Sunam.'

Lakshman Das Panvari had seven daughters. He did not have a son. Whenever he visited us, he would place my son on his lap and play with him. My son loved Lakshman Das very much. So I wrote to Lakshman Das asking if he had a baby boy. He replied, "Yes, we had a boy, but he died after twenty days." Do you understand my meaning? Reincarnation is true.

The path of saints is only for rescuing *jivas* (individual souls) from this world. The world has not understood Sant Mat. They have turned it into socialism. I have opened a hospital, but does opening a hospital make me a saint? Did I become a saint by opening a school? It is not so.

Harjit Singh, sainthood is something different. You have spent your life without a guru thus far. By reading books your intellect (or brain) is confused. If you had met a perfect guru, he would have told you what the truth or reality is. I am telling you what the reality is.

*It's neither fully understood
nor put into words;
mind and speech are dumbfounded.*

He is saying that the wheel of Kaal is so immense that no matter how many times you try – it cannot be fully understood. The intellect is stupefied. It cannot be explained.

*How can anyone explain this to another?
Only a guru Jnani can understand.*

He says – who can make another person understand this? Only a guru who is a *jnani* (the one who knows reality) can make another person understand. Nobody else can.

*Nobody lives in one state:
at times he sits, at times he runs
at times he is tired, at times he lies down and sleeps.*

The wheel of Kaal is very wide.

We are thinking one thing or another at all times. The mind is engaged in one thing or another. In life, *dukkha* (suffering, pain, dissatisfaction) and *sukkha* (happiness, satisfaction, pleasure) come; good things happen, and bad things also happen. Wealth comes. Poverty comes. Death also comes. I have seen the condition of many great saints.

*Such is the bizarre story of this swing –
it is beyond description.*

*I have come to explain this to people,
but nobody listens to what I have to say.*

*Dukkha (suffering, pain, dissatisfaction) and
Sukkha (happiness, satisfaction, pleasure)
are both in duality.*

*Yet you go on increasing
your love for this dualism.*

What have we done? We suffer and enjoy pleasure. We have increased our love for this duality. Today, you increase your love for your son. Tomorrow, if your son dies, you will weep. Today, you love your wife. Tomorrow, you may find some fault in her and get upset. A father educates his son. If his son becomes disobedient, he is enraged. The wheel of this world works like this. Since the dawn of creation, there have been conflicts and strife everywhere because this is the wheel of *Kaal*.

With a dualistic feeling, the world is created.

And duality traps us in this dualism.

So we are caught up in this two-ness or dualism.

*Mana (Mind or thoughts), Buddhi (intellect), Chitta (feelings),
Ahamkara (ego-sense or I'-sense) form the ropes of this swing; two-
fold, three-fold, four-fold came the ropes
and tightly bound up the jivas (individual souls).*

This mind (thoughts), intellect, feelings, and ego-sense have become the cause of our *dukkha*. This is why Baba Sawan Singh used to say: "If you cross the ten-doors, then you will meet the Satguru." The world did not understand. What are these ten doors? Five *karma-indriyas* (ears, eyes, nostrils, tongue, skin) and five *jnana-indriyas* (cognitive senses of hearing, seeing, smelling, tasting and touch-perception). We are always dealing with these.

What is *Lakh Chaurasi* (eighty-four lakh)? Has somebody counted these eighty-four lakh forms (8.4 million life forms)? There are six chakras in the physical body and six chakras above. This equals twelve. Five physical senses, *Atman* (soul), and *Buddhi* (intellect) make up seven. Seven times twelve equals eighty-four. Our Self is moving around in eighty-four chakras (permutations or combinations) at all times. The Self is in one state, then it is in another state and so on. This is our *Chaurasi*. Our experiences alternate between *dukkha* and *sukkha*, happiness and misery.

*Entrapped in the snare of Maya,
the jiva weeps and screams.*

I also behaved like this – I used to cry when I would go to see Data Dayal. Then, I would cry on my way back. I loved him immensely. I used to dance with musical anklets tied to my feet. I did many such things. For six years I did not take salt in my food. For six years I did not drink milk or consume any products made from milk. I did all this for one reason – to have peace, to attain something. I used to run after it. However, I did not attain that thing with such actions (*karmas*). How did I find that thing? Let me tell you.

*The jiva makes raucous cries and much noise,
but does not find a way to escape (the trap).*

He does not find peace. He runs around. You must have spent many pounds. Are you a rich man? You are a poor man. You spent so much money. Why? Because you are searching for something within. You are running after that longing. Otherwise, who spends this much money? I spent thousands of rupees. Why? Because I was also searching for something. Who gives to another? And who receives from another? Are you following what I am saying to you?

*Then compassion arose in Dayal (the merciful Lord),
who came down in the form of a saint.*

Who is this *Dayal*? That electromotive force! The ‘current’ also incarnates as an *avatar* (incarnation). That is the *avatar* of the creator. Such an *avatar* has a sword in one hand and a book in another. If a person does not walk the righteous straight path by the book, they kill that person with a

sword. Rama and Krishna are such *avatars*. They did such things.

A saint does not have a sword in his hands. He only speaks. Whoever adopts what the saint says finds freedom.

*Radhaswami – the one
in that motionless state
came to be known as Saligram.*

Data Dayal is stating the name of his guru (Saligram). Who is that? The one in the motionless state. The one who does not move or act. From there a ray comes down as a saint. He awakens the *jivas*. He does not ask anyone to fight or have conflict. He comes to take them back to his abode. For whom does he come to this world? He comes for the *banasas* – those who understand that there is no true *sukkeha* in this world and know where the *sukkeha* truly lies. He awakens those. A saint is not for others. A doctor is only for the sick. Food is for the hungry. Water is for the thirsty. Every person is not an *Adhikari* of Sant Mat.

We become saints and exploit people in this world. For no good reason we popularize ourselves as saints, drive people crazy, and make them follow us. This is a mistake. I speak plainly. Sant Mat is a very different thing. It's only for those who feel that there is no permanent *sukkeha* (happiness, ease, peace) in this world. Here we have *dukkha* along with *sukkeha*, *sukkeha* along with *dukkha*. There is joy along with joylessness, worry along with carefreeness, and anxiety along with calmness.

Sant Mat is for a person who lives in all of this and longs for freedom from it. It is not for ordinary people. The wheel of *Kaal* is for the ordinary person. The wheel keeps moving – there is death, weeping, conflicts, generosity, goodness, evil or whatever else happens.

For instance, when there is an accident, some people steal money from the dead and wounded according to their nature. There are others who have the disposition to offer medicine, food, and water to the wounded. Some people look to blame and punish someone for the accident.

Yet there are those who want to prevent such an accident from happening again. This is like the saints.

In this world, *dukkha* and *sukkha* alternate. Nobody can claim to be happy forever. Nobody can say that they will never suffer in this world. Life keeps changing. Sant Mat is for those people.

Since you called me here and spent so much money, I feel a responsibility. I want to fulfill my duty. Whatever *Kudrat* (Nature) has bestowed on me – I want to share with you. All of the other spiritual talk is spiced-up and instills fear or abject. Whatever one gains is because of one's faith. I do not give anyone anything. People believe in whatever I tell them and it ends up happening. They think that I do something. I say I do nothing. It was in your destiny. My heart is truthful so whatever is going to happen makes an impression on my brain. I express it and it ends up happening.

*Dayal (the merciful Lord)
manifested in the human form
and awakened many jivas.*

A saint gives *chetavani* (a wake-up call). Guru Nanak Sahib gave *chetavani* to people whenever an opportunity presented itself. He went to Haridwar to warn people of their mistake. He started offering water to the Sun (a Hindu ritual) in some other direction. Somebody asked him – “What are you doing, Maharaj?” He replied, “My aunt’s house is on fire. I am throwing water.” The man questioned, “How is that possible?” Guru Nanak Sahib replied, “If that is not possible, then how can the Sun receive your water?” These were Guru Nanak Sahib’s methods for awakening others.

There are different ways in which different people are awakened. There is no single path for all people. Each person has his or her unique doubts and confusions. A single message is not for everyone. I told you about my younger brother. Following my example, he went and got Naam (initiation) from Data Dayal. Data Dayal enjoined him: “Do not recite this Naam. For you, life means work and work is life.”

He had finished his education to almost tenth grade (or class). I got him a job with the railway and left for Basra. He went to Africa. He came back and Data Dayal instructed him, “In your life, do not adopt the gesture for begging (opened palm raised to an asking position), instead maintain the gesture for giving. Work for sixteen hours during the day, sleep for six hours at night, and

designate an hour in the morning and an hour in the evening for daily routines.” He followed Data Dayal’s instructions. He worked incessantly. He used to work till midnight in his office in Baghdad. The traffic manager would often grab him by the arm and remove him from the office at night, urging him to go home and rest.

He became *Rai Sahib* and a traffic manager with a salary of twenty-five thousand rupees. In his later life, he became an *Abhyasi* (practitioner). He has translated twenty of Data Dayal’s books into English.

So, there is no single instruction that applies universally. A guru or a doctor knows how to best treat a particular disease. When he sees that a medicine is not working, he changes the medication. This is why the guru is the most important in the world. Guru is glorious. Yesterday a person asked me: “Why should we have a guru?”

Guru means knowledge and understanding. Without a guru, no work can be done in this world. The very first guru is the mother. Then, the father. Then, the brothers. Then, information or knowledge about something. For instance, if you do not have the right knowledge, how can you sell anything? or buy anything?

Satguru is for spirituality. Guru means *jnana* (knowledge). A *Satguru* delivers you beyond this world.

*Any jiva who comes to his refuge,
he accepts as his very own.*

Faqir, listen! I have also shared this

*guru updesha (guidance) with you.
If you accept my words with your mind,
I will save you from this swing.*

Do you understand what I am saying? I had a longing for something in my heart. That seeking kept me wandering. I left my house and went to Baghdad for this search. It was seeking. For twelve years I did not look at a woman. I made immense efforts to have peace, but I did not find peace. How did I find peace? Let me tell you.

*Playfully, easily, and in an approachable manner,
I will sing you the path of Surat Shabad.*

*So that you escape Kaal's swing,
I will tell you the most surprising method.*

Data Dayal is telling me to practice *Surat Shabad Yoga*. I used to practice, but I could not understand. To grant me an understanding and to impress on me the significance of *Surat Shabad Yoga*, I was given this work as a guru. Data Dayal told me: "You will find Satguru in the form of *satsangis* (seekers)."

Satsangis tell me that I go to help them in their dreams or while they are awake, but I have no knowledge of it. This opened my eyes to the reality. What happened for me? The working of the mind – the wheel of thoughts in which I was caught up in – thoughts that made me cry, scream and experience *dukkha* came to an end. Why?

Because I understood this – just as I do not manifest in the minds of others, similarly whatever manifests within me is imaginary. Just as they imagine the form of Faqir Chand, we too create our own suffering or happiness with our imagination and thoughts. Except for me, no other *mahatma* has revealed this secret. All of them kept this secret veiled, built their *deras* (settlements), estates, tenements, and gave them to their sons or brothers. They did not tell us the truth. However, it is not their fault. The world does not desire truth.

So many people come to me – do they come with this purpose (for truth)? Some of them do not have a son, others do not have a job or wealth and so on. They come to me with such issues. Your wife wrote me a letter because she does not have a child. She wished for a child. This is the world. Sant Mat is something else.

I am telling you all this. Perhaps you will not understand this. Even if you do understand it, you will not be able to stay in that state because it is not your time yet. There is a time for everything. But I will tell you so that you do not have to knock on other doors and send tickets from Delhi to London and London to Delhi.

A person may give anything out of happiness, but I do not want to take money from a person by keeping him in the dark (or ignorance). As a giver of *jnana* (knowledge) or as a donation to the temple a person may give whatever he or she wishes. I do not accept anything for myself. I am telling you the truth.

So Data Dayal says, “I shall save you from *Kaal*’s swing.”

*Imbibe in the Satsang of a guru with Viveka (wisdom)
for guru is Dayal (merciful) and wishes you well.*

He is saying that the secret lies with a guru. Read the Granth Sahib and you will find that it says everywhere – ‘*poora guru, poora guru*’ (perfect or complete guru). People claim that only their guru is perfect. However, perfect or complete guru means perfect or complete knowledge - the whole secret. Wherever a person gets the complete knowledge or perfect peace – that is his or her guru. Not outside.

O Harjit, you are mistaken; the real guru is your own *Atman* (soul). *Atman* is your guru. I am telling you the truth. There are no lies here. I gained this wisdom from *satsangis* like you. *Satsangis* delivered me across. Now, I serve them. Older *satsangis* who do not have food to eat – I give them a job and a salary. They work in the medical dispensary for two or three hours. I serve them.

*Imbibe in the Satsang of a guru with Viveka (wisdom)
for guru is Dayal (merciful) and wishes you well.*

There is no deception in what I have told you. I have no intention of taking anything from you. I have given you and not taken. I cannot reimburse you for the cost of flying me from Delhi to London and back, but I have not burdened you. I have not burdened you because I am *Dayal*. It is true that I need money for the temple, but I do not want to accept anything by deceiving anybody. If the

temple is meant to run, it will. If it does not, who cares. At least I am not indebted to anyone in order to keep the hospital running. I am not in anyone's servitude. You asked me to come and I have given you the true teachings.

*Become a sadhu (sage), adopt that solution
and go beyond the swing (of Kaal).*

What is that solution? Data Dayal knows. What did I understand it to be? O Satsangis, may you be blessed! Since you told me that my form helps you even though I do not go anywhere, I found the solution:

This mind is the *Karta* (cause or doer) of this creation. The mind is a part of the *Kaal Purush*. The mind is doing all the work in this world. I became convinced that whatever one gets is his or her own mind. Many people who are suffering come to me. They are not bright. I give them a good thought. They have faith in what I say, their problems resolve, and my name is praised. This is the truth.

Harjit Singh, I am fulfilling my duty because I ate at your home. I do not care if you understand this teaching or not.

*You have this precious human body,
and you have come to Satsang.
This is your great chance –
leave this Maya thoughtfully
and with wisdom.*

What is *Maya*? ‘Ma’ stands for measurement. ‘Ya’ stands for a *Yantra* (an instrument). A thing used to measure another thing is called ‘*Maya*’. What is that thing? Our *buddhi* (intellect). Our *buddhi* (intellect) is our *Maya*. I could not let go of this *Maya*. To get rid of it, I was given this work. I am neither a guru nor a *Mahatma* (great soul). I am neither a sadhu nor a saint. I am a human being just like you.

People like you helped me understand the nature of *Maya*. People tell me that they see me sitting inside the Sun. Since I do not personally go anywhere, I came to understand this – Faqir Chand who appeared to them inside the Sun is their own *Atman*, their own thought. It was not me. Innumerable cases like this have come to me.

So the solution came to me: if I want to go beyond the wheel of *Kaal*, what should I do? I should go beyond this mind. Only then I can go outside this wheel of *Kaal*.

This is what Baba Sawan Singh used to say – “Go beyond the ten doors and you will find Satguru standing there.” The world did not understand what he was saying. As soon as Baba Sawan Singh and I had met, he started saying in his *satsangs*, “If you do not listen to me, someone with a beating stick will come (i.e. someone blunt and direct will come).” That person who beats with a stick is me. I speak plainly. If people wish, they may come to me. If they do not wish, they may not. But this is the truth I have understood.

*To miss the opportunity this time
is not the Manj (the Will of God);
give up trusting Kaal.*

What is *Kaal*? Our minds. It means – do not run after the mind, Faqir Chand. *Manj* (the Will of God) is such that your work will be finished in this lifetime (that is, you will be liberated in this life). Do not run after this *Kaal*.

*Do today's Sadhana (practice) today,
else tomorrow will bring sadness.*

This human body is very precious. All the saints say this. In this *Kal Yuga*, even gods long for a human body. Why? Because at this time attainment is quick. In the past, people used to hurt others with sticks. Then came spears and knives, followed by swords and guns. Then came artillery. And now – there is a Hydrogen bomb that can wipe out an entire continent.

Things can happen quickly. Right? In the past, there were butter-lamps, candles, lanterns. Then electric lamps came. Now, you can turn on a switch and a country like England can light up. In the same manner, whoever desires to be liberated in this *Kal Yuga* and return to the original abode, there is this easy way – to receive the *Satsang* of a perfect guru.

Swami Ji's words are: "*Guru* too *poora dhoondh, tere bhale kee kahoona* (Look for a perfect guru; I tell you this for your benefit.)" But the world is spinning like this – somebody has become a follower of Beas; another person

is a follower of Agra. Somebody else is a follower of Hoshiarpur and so on. Sant Mat has been divided into many camps. Such is the nature of this world. We cannot do without it, but do not get entangled in this way of the world.

This is life. You cannot do without the ways of the world. As long as you are alive, where will you run away and go? Live in this world – maintain all relationships – wife, children, brothers, mother, father et cetera, but “*Hath Kar wal dil yaar wal*” (Let your hands be busy at work while your heart is facing the beloved).

This is what Data Dayal used to say to me:

*This is not your abode;
it is a strange land.
Here dwell strangers;
here nobody is your kin.*

*Guru has given you teachings
and awakened you.
On this path of Saints
attachment and Maya are cut asunder.*

*In this loot protect your wealth
from plunder. Soldier, shield
your mind from Kaal and Karma's blows.
You are the reason
Radhaswami – the ocean of mercy –
came to this world.
By surrendering your head at his feet,*

may you fulfill your purpose!

This is what I have understood.

*O being, this opportunity
does not come again and again;
Kaal is a great inflictor of suffering.*

There is living and dying. You are young. You do not know the troubles that an old man faces. I know them. I am old now. I know what that difficulty is. A guru who wears gold bracelets or a rich, wealthy man – what does he know about a poor person's plight? Forgive me for what I am about to say – what does a person who has wealth, fame, and honor know about poverty? What does he know about the suffering of a poor person who has many children and does not have food to eat? What does he understand about their pain and suffering? This is why true saints say:

*Guru is not hungry for your wealth;
he has the wealth of Naam.
He makes you generous
by asking you to give to
those without food and clothes.
Thus, you receive mercy and grace
for free...*

Saints have written such words. A guru who lives off his disciples is not a guru. In every denomination, a guru has an inner circle of people surrounding him, and he also has a separate outer circle of people around him. A guru has

no power to say anything to people in his inner circle because they know that guru's flaws and mistakes. This is why I did not keep an inner circle or an outer circle. For me, outer and inner are both the same.

I state everything clearly and keep myself pure this way. I have no regard for such things. Of course, I love and respect. For instance, a little boy of eight or nine years came up to me. With affection, he took off his hat and said, "Baba, this hat is for you." I accepted the hat and replied, "Let me wear it!" I have regard for this child's love for me. Even though I look silly, I am wearing his hat. Love should be honored. A person who does not honor love is a degenerate.

Out of love, *Rama* ate the left-over (ritually defiled) Indian plums (*ber*) eaten by the tribal woman (*bheelani*). *Lakshmana* (*Rama's* brother) did not. He threw them away. Ramayana says that when *Lakshmana* was unconscious on the battlefield, seeds of those discarded plums had produced the *Sanjeevani* plants, which *Hanuman* brought back. Lakshmana was saved by the leaves of those very plants.

If somebody gives you something out of love, you should have regard and respect for that love. Give to your friends or brothers with love. Do not give out of social obligation or convention. Help others out of love. It will become a source of prosperity for both the giver and the receiver. Some people in India take out a loan for their daughter's wedding, but they cannot pay back that loan their entire lives. You make enough money here so people do not worry much about such things, but ask somebody from

India. They take out loans for the wedding and cannot pay back. Parents live in frustration and the daughter also does not benefit. This is why I have changed the teaching. I tell young adults – a grown man who asks his in-laws for money or dowry or television or other things, he is living off his wife. He is dependent on his wife. When I say this, they grow silent. The in-laws may give anything they want, but do not ask for dowry.

This is what I stress to the householders – it is not the duty of boys to ask for dowry or money or television or other things. The in-laws may give anything they want out of their happiness. That is no problem. How many women have been burnt alive and consequently died because of this dowry? Their mother-in-laws made them suffer. For householders, I have changed the teachings.

Today, I gave you this *Satsang* on *Paramartha* (the supreme purpose of life). For householders, my *Satsang* is just this:

First, maintain your *Brahmacharya*. Do not waste your sperm. Second, keep peace at home. Third, do not get caught up in shaming social customs. Swami Ji has written: “This world has put the noose of shaming social customs around your neck”. Do you understand what I am saying?

*To miss the opportunity this time
is not the Manj (the Will of God);
give up trusting Kaal.*

Do today's Sadhana (practice) today,

else tomorrow will bring sadness.

What is the *sadhana* (practice) I do now? I leave the mind.

Like I said yesterday, I have realized that all these stages of *Sahasraradala Kamal, Trikuti, Sunn, Maha-sunn* are the play of this mind. Visions are based on the thoughts one keeps. This play of whatever one sees within (i.e. visions) is based on *samskaras* (impressions and suggestions). They are not the same for everyone. Visions or images vary from person to person.

Beyond that are Light (*Prakash*) and Sound (*Shabda*). Only going into the Light is *Atman-avastha*. It is called *Soham-kar*. I told you the meaning of *Soham-kar* in yesterday's *satsang*. We call it *Bhanwar-gupha*. We attain knowledge. We try to stay there, but the mind brings us back down. Again, we leave the mind and go beyond. This cyclical process is called *Bhanwar-gupha*. When one ripens, one goes beyond this *Bhanwar-gupha*.

Then what happens? One comes to know one's true nature – that one's natural form is Light (*Prakash*) and Sound (*Shabda*). Then, one does not fall again. One works in this world based on *Prarabdha Karmas* (past life karmas responsible for the present body and life). This is the state of *Jeevanmukta* (liberation while living).

*O being, this opportunity
does not come again and again;
Kaal is a great inflictor of suffering,
Whoever places his trust in Kaal
has regrets in the end.*

One *Kaal* is the creator of this world. The other *Kaal* is your mind. That *Kaal* (outside) is *Bhagwan's* (God's) *Kaal*. Inside you – your mind is *Kaal*. Whoever follows the mind – suffers.

*You are the reason
Radhaswami – the ocean of mercy –
came to this world.
By surrendering your head at his feet,
may you fulfill your purpose!*

Harjit Singh, you asked me to come here. I did not go to Keshav. If I had gone, I would have taken back to India three hundred to four hundred pounds. Last time I was there he gave me three hundred pounds. I did not care for it. I told him I would come for two or three hours only. I did not go. I have only come to you with this thought – that you may find the right path and do not have to run around.

Whatever is – it is all within you. The outer guru only gives guidance.

Chapter 3

Call of the Beloved: Go to the Gallows!

Sant Kabir says:

None has returned from that place (beyond death) whom I could ask what it's like.

All are leaving this place, carrying a heavy burden.

There is nothing false about this. The intellect also agrees with this. We carry with us a burden of whatever we do in this life. In the next life, we get the results of these actions.

I told you about Dr. Agya Ram. Wherever I reside, I have a habit of hiring a personal physician who manages my health. Dr. Agya Ram was one of my physicians. He was a strict practitioner of *Arya Samaj*. Once I asked him, “Why do you believe in astrology?” I asked because followers of *Arya Samaj* do not believe in astrology. The *Arya Samaj* has changed its stance these days. In the past, they used to reject and refute everybody (every ideology or religion). I am talking about a time when you were most likely not born yet.

That is when Dr. Agya Ram narrated these events:

Once he was going through Anarkali (in Lahore) when he was approached by a man with a dark complexion and *tikka* on his forehead (a Hindu custom of making marks

on the forehead with a fragrant paste of sandalwood or vermilion). The stranger placed his hand on his back and asked, "What's your name?" He replied, "Agya Ram." The man probed, "What do you do for a living?" He replied, "I study Medicine." The man took him aside and said, "I am an astrologer. I have had this abscess on my back for twelve years. It doesn't heal. I did some astrological calculations and came to understand that in some past life I had borrowed one hundred rupees from some man. However, I became dishonest and never returned the money. This abscess is the result of that. My astrological study foretold that I could meet that man at a specific time and place in Anarkali, Lahore. Predictions foretold that his name would start with 'A' and he would be studying to become a physician. This is why I have come all the way from Madras (or Uttar Pradesh). Please take the hundred rupees and kindly treat this abscess."

Dr. Agya Ram told me that he jokingly took the money from the astrologer (as he did not really believe his story). He treated the abscess with a medicinal lotion. The abscess healed in two days and the astrologer was free of pain and discomfort. Then, the astrologer said, "Now the past debts have been settled, but I don't have any money to pay you for this treatment of the abscess. As a payment, I can make your astrological horoscope with predictions."

Dr. Agya Ram told me that all of the astrologer's predictions for his wife, children and himself have been accurate.

This proves that whatever we do in this life – good or bad – goes with us. The results of our actions follow us into the next life. You can observe how some children start stealing at a young age. Others like Guru Nanak Sahib are devout from a very young age. Those are *samskaras* (acquired impressions, suggestions, or tendencies) from their past lives. These *samskaras* manifest in a person's brain.

Kabir says that nobody ever returns from that place beyond death whom we could ask: 'What happened to you after you died?' On the other hand, people are leaving this world with their burdens. It means that when you die, the impressions of your good or bad, virtuous or malicious karmas (actions) or whatever else you do, will go with you.

I will share some evidence for this from my life. I do not tell you things written in books. I have been working in Sant Mat for the last forty-two years. In this time, I have only shared my tried and true experience. I haven't been quoting examples from books.

Whatever we are doing in this world is influenced by impressions from our past lives and impressions from our actions in this life. Those impressions and suggestions have an impact on our brain. I'll give you some evidence (from the content of my dreams):

To make a living I went to the battlefield (during World War I). I worked as a station master (the person in charge of a railway station), and also in the postal department. In my life, I loved my parents, my wife, and my brother. My nephew is sitting here. I treated his father like a son as he was fourteen years younger than me.

Manavta Mandir (*Manavta* means humanity; a *Mandir* is a temple) has been established for eighteen years now. I have never dreamt about *Manavta Mandir* or its workers. However, I always dream about the railways and the postal service. I am telling you how we carry this burden with us.

About six months ago, I had a dream in which somebody served me some food which had meat in it. In my dream, I became angry with the person saying that I do not eat meat. When I woke up in the morning, I began thinking of reasons for having this dream. Then I remembered – in 1920 I was traveling to Baghdad by train and I had requested a vegetarian meal during the train ride. When I got my food, I saw that it had pieces of fish in it. I told the server that I did not eat meat, fish, or eggs. He told me that they considered the fish a vegetarian dish. I became angry and threw the plate. My anger at that time made an impression on my brain. Fifty years later, that impression manifested in my dream.

All of you have families. I want to tell you something important. *Kudrat* (Nature) has sent me into this world so that I may speak the truth. We bring the accumulated impressions from earlier lives. There is a saying –

‘Marriages are made in heaven’. Well, according to the *samskaras* of past lives, someone becomes a wife, a husband, a son, a brother, a nephew and so on. In our lives, the *samskaras* of giving and receiving are exhausted or spent in this manner. This is the plain truth.

I’ll tell you about Amarjit from Amritsar. Now, he is a wealthy businessman near Chicago in America. When he was six or seven years old, his mother taught him how to meditate. He began practicing meditation all hours of the day. Sometimes, he would fail some of the exams at school. When he went to get a Masters degree, his mother encouraged him to visit me for advice. I met with him and told him: “Do not do *Abhyas* (spiritual practice)! You are not made for this meditation practice. If you continue, you will remain weak in the worldly matters. Leave meditation alone! Instead, practice *Brahmacharya* (mental and physical celibacy) and study.” He followed my advice and became rather capable.

Later on, he came to India to get married. He put a matrimonial advertisement in the newspaper. Somewhere in Delhi, a father was worried sick that his daughter wasn’t married yet. He was depressed about it. The young woman comforted her father by saying, “Father, please don’t worry! I had a dream in which I saw that my future husband will come from America and I’ll go to America with him.” This young woman had a bachelor’s degree and worked in the social welfare department.

In due time, her family responded to Amarjit’s advertisement and a marriage was arranged between the

two. Amarjit's mother and sister went to Delhi to meet the girl. Somehow, the mother and sister were not pleased when some social expectations weren't met. They called off the marriage.

Amarjit came to me. I advised him to go to Delhi in secret and elope. I recommended getting married at the courthouse and immediately leaving for America with his newlywed wife.

Meanwhile, bride's father was distressed about the whole ordeal. The young woman reassured her father that she was destined to marry Amarjit and that he would come on a Tuesday and marry her.

When Amarjit's parents heard that I had recommended eloping, they agreed to the arranged marriage. So the two got married. Their horoscope according to the *Bhriḡu Sambita* stated that this woman was also his wife in his previous life.

Why am I giving you these examples? To prove what Kabir is saying. Whatever we do in this world, we carry its *samskaras* with us when we die. This is why saints say that if you want moksha (liberation), or freedom from this cycle of birth and death, then leave these *samskaras*.

The question is – how will you leave these *samskaras*? Listen to what Kabir says next.

None has returned from that place (beyond death) whom I could ask what it's like.

*All are leaving this place, carrying a heavy burden.
From beyond comes Satguru whose intellect is pure and stable;
Satguru takes the individual souls across the ocean of existence
(Bhav-sagar).*

Kabir Sahib is saying that *Satguru* comes from beyond. And what is special about the *Satguru*? His or her experience or wisdom or intellect (*buddhi*) is pure, clear and deep. The *Satguru* addresses the souls entrapped in the workings of the mind. *Bhav-sagar* is the ocean of existence.

Everything in our minds – good or bad thoughts, emotions, feelings, and whatever else goes on in the mind is our *bhav-sagar*. This mind is the *personal bhav-sagar*. The world outside is the outer *bhav-sagar*. The world outside or the outer *bhav-sagar* impacts our thoughts or the personal *bhav-sagar*. In other words, the world outside influences the mind. Other people's thoughts impact your thoughts and vice versa. All of this is *bhav-sagar*.

Kabir says that the *Satguru* helps make an individual pure and strong so that the person can go beyond this *bhav-sagar* (the mind). But, do people come to me to get out of this *bhav-sagar*? No.

I am a fool for giving out these teachings of Sant Mat to common people, but it's not in my control. My guru Data Dayal instructed me to modify the teachings (according to the current situation of the world). Baba Sawan Singh told me to do this work without any fear.

Since I have gone rather far or high on this path, I am unable to teach the beginners. If you are intelligent enough, you may understand what I am trying to convey in words. After that, what remains is personal practice and application.

Harjit Singh, I came here because you asked me to come. There is a saying – *'Kaun kisi ke aave jave, dana pani kehench lave'* (Who goes and comes to visit another; it's all destiny). It is the karmas of our previous lives. We must have been connected in some previous life.

So what does a Satguru whose intellect is pure and stable do for a person?

*There is a smaller clay pot above the clay pot;
the door is above the body.
That place beyond the gallows
is where the beloved is calling from.*

Unless a person hangs at the gallows, there is no escape from this cycle of birth and death, and one cannot go beyond this *Trigunatmak Jagat* [the world with three *gunas* or qualities: *sattva* (lightness, goodness, harmony, balance, stability), *rajas* (activity, restlessness, distraction, confusion), and *tamas* (darkness, negativity, heaviness, chaos, destruction)].

You should ask – what does it mean to hang from the gallows? You know how a person is hung – he is made to stand on a platform, a rope is tied around his neck, the platform is removed from under his feet, and the man

hangs. In other words, the man is left with no support for his feet or hands, so he hangs by the neck. In the same manner, until a person is freed from support and dependence of all sorts, there is no return to the source.

Harjit Singh, I am especially telling you this. I know that you are not capable of doing this right now, but Baba Sawan Singh used to say: "Satsang of ninety minutes is better than worshipping for a hundred years." Other saints have said this too. I am giving you that Satsang which is the essence of worship performed for a hundred years.

What is meant by hanging from the gallows? When the Surat (attention current or awareness) or the Self will leave the support or dependence on experiences of the physical body, the mind, thoughts, forms, colors, it will reach an avastha (state) that is free from the cycle of birth and death. This state is called *Adi Avastha* (the primal state), or *Akaal Purush* (the one beyond time). It is also called *Anaami Purush* (the one beyond *Naam*). The Muslims call it Allah.

It is that state which has no name, yet all names belong to it. As long as you have a prop and you are dependent on anything, you cannot return to that true home from which you have come.

Harjit, I am giving you this Satsang. Rest of the people here may or may not be Adhikaris (aspirants deserving of this knowledge), but I am fulfilling my duty to you because you spent money and brought me here.

*There is a smaller clay pot above the clay pot;
the door is above the body.
That place beyond the gallows
is where the beloved is calling from.*

If we want to go back to our original true home, then whose support should we have? First, we shall depend on a human being who has reached this state of completion or wholeness. That human being will give you true knowledge, share the truth, and reveal the secrets. Then, that person will initiate or give Naam to the one desiring to return home.

Beyond the three Sunns is our original abode.

This is from Radhaswami Dayal Swami Ji's poetry. What are those three Sunns? First, going beyond the awareness of the physical body (*Jismaniyat*). Second, going beyond thoughts in the mind (*Diliyat*). Third, thoughts or awareness of *Prakash* (light of the soul), that is, thoughts about the soul (Atman). As long as we are clinging to or depending on any of these, we cannot reach our true nature (*Zaat*) or the original state (*Adi Avastha*).

This is why it is repeatedly advised to find a living guru. In the Radhaswami Mat, the guru without a physical body does not serve a purpose. We respect them. We listen to their written words and try to understand what they have said, but there is no substantiality in it. There is a need for a living guru who has the attained wholeness so that he can tell an *Adhikari* (deserving aspirant) the truth about this path of saints – when and how to be liberated from

this world, and how to live in this world comfortably.

I am telling you both of these things – how to go beyond the world and how to live in this world comfortably.

May I find comfort in this world and beyond!
May I find rest and peace at your feet!

Meaning – may we reside in this world and beyond comfortably and peacefully! This is the significance of the guru. Who tells you about all this? Only a living guru can. This is why we pay respect to the guru in this world. But, that person must be a genuine guru – not a guru who is avaricious or greedy.

I go everywhere, but do people come to me for *Paramartha* (the highest purpose)? Those without children ask for *Prashad* (a blessing) so they can have children. Those without money ask me to bless them by signing a bill so they can have money. Other people come with other motives. Sincere seekers of reality and truth are very rare. Guru Nanak Sahib spoke the absolute truth when he said, “*Kotan mein kou, Narayan jin cheet* (One in a million truly desires the Lord)”

Therefore, if you desire to go beyond all of this forever and don’t wish to return to this cycle, then you must sincerely listen to the guru who has a pure and stable intellect. The guru says, “Child, go and hang on the gallows!” What is this hanging? When you are not relying on anything, and don’t cling to anything.

However, before you reach the noose you have to climb the steps leading up to the noose. These steps support you. Once you have climbed these steps and reached the top, there is no need for further support. In the beginning, you need support. For example, once you have reached the terrace, you no longer need the support of the stairs. All the stages within – *Sahas-dal-Kanwal*, *Trikuti*, *Sunn*, *Maha-sunn*, *Bhanwar-gupha*, *Sat-lok*, *Alakh-lok*, *Agam*, and *Anaam* – what are these if not stairs or steps?

First, one depends on the outer guru in human form. Like you are listening to me at this time. In reality, true *guru bhakti* (devotion) is what you are doing right now.

There is a shabad:

*Go and sit near the guru,
listen to the guru's words with attention,
think deeply about what you have heard,
contemplate and mull over it all...*

Swamiji says:

*Have darshan of the guru! Listen to guru's pure words!
Contemplate on them daily!
Extract the essence of these words!
Consume the essence! Be nourished this way,
and be free from fears, the world, and bhav (existence)!*

This is true devotion to the guru. Rest of the stuff – this giving and receiving – is just a worldly affair.

*Guru is not hungry for your wealth
...He makes you generous...* (Data Dayal)

Such things are just worldly affairs. For example, if more people were to arrive here, they won't have a place to sit. This is why larger places are built for Satsang.

*Guru gave the secret of Agam (the inaccessible) – the Surat left the
country of illusions,
stopped wandering here and there,
ended the doubts of birth and death.* (Swami Ji)

There are shabads (verses) like these. So what does a guru do? The guru gives you *bhed* (secret or true knowledge).

What does the guru tell you? “Child, go to the gallows!”

It doesn't mean you go and tie a noose around your neck and commit suicide. It means – remove your Self from this physical body, the mind, and the light of the soul (*Prakash*). Go beyond these and your own true form or Self is there.

In reality, that is *Anaami*. Yet, as long as I am in this physical body I can only stay in that *Anaami* state for half-a-minute to a minute. That's my personal experience.

However, I can stay in Shabad (Sound or the Word). That sound emanating from the *Anaami* state is called *Saar* Shabad (the quintessential sound).

There are many sounds in your body. Physicians listen to

chest sounds with a stethoscope. They listen to the heartbeat. They listen for breath sounds, or for any mucous in the lungs. There are different sounds coming from everywhere in your body, whether you listen to them or not. Physicians can listen to these sounds.

Similarly, there are other sounds of bells, conch, *Mridanga* (an Indian drum) or *Rarang* (a stringed instrument) within. There is also the sound of OM. All these sounds are very natural. And they are important for people immersed in this world.

This is why saints have given the practice of five sounds (*Paanch Naam*) of five regions within. The practice of these five sounds or Naam is vital for worldly people with families. Each stage has its own unique qualities.

Those who meditate at the stage of *Sabans-dal-Kanwal*, their worldly desires are fulfilled. Why do I say this? People meditate on my form here (pointing at the middle of the forehead). I never know who is meditating on my form. Yet, people claim that their wishes and desires are fulfilled. It proves that whoever meditates at this place of *Sabans-dal-Kanwal*, their desire for their own self must be fulfilled. Desires are surely fulfilled for those people who perform *dhyan* (meditate) on a guru's form. My desires are also fulfilled this way.

However, it is a mistake to think of the guru as a human being.

Utterly blind are those who consider the guru — a human being;

*they suffer in this world
and get caught in Yama's noose after death.*

*If one considers the guru a body one doesn't know the Satguru;
Kabir says that such a person is deluded
by the three fires (suffering in the body, mind, and soul).*

I don't want you to consider Faqir Chand – a guru.

The true guru is within you. The guru is with you at all times. What is an entity that is always with you? The primal sound (*Adi Shabad*) which always accompanies your true Self (*Zaat*). That sound is always with you.

We are trapped in this physical body and this mind. Why did we get ensnared? Because of our desire to live. We desire the world. We want wealth, children, honor, status, a long life and so on. This is entrapment. That is why Kabir says:

*None has returned from that place (beyond death) whom I could ask
what it's like.*

All are leaving this place, carrying a heavy burden.

*From beyond comes Satguru whose intellect is pure and stable;
Satguru takes the individual souls across the ocean of existence.*

How does Satguru take one across the ocean of existence? By giving Naam. What is this Naam that the guru gives? The guru says – “O Faqir, don't be crazy and run after these desires of the world!”

Why are you going crazy, Faqir!

*The treasure is within you.
Why are you maniacal, Faqir!*

These are Data Dayal's words for me. My love for my guru was like the love between Heer and Ranjha (characters from a love story written by Waris Shah) or the love between a mother and her child. In these words, he is saying to me: why are you going crazy? Why are you going mad? I didn't comprehend this for a long time. Data Dayal gave me this work so I may fully comprehend that the guru resides within me.

I don't claim to be a guru. I don't claim to be a disciple. I am neither a guru nor a disciple anymore.

I have found my true home and I am at peace.

*There is a smaller clay pot above the clay pot;
the door is above the body.
That place beyond the gallows
is where the beloved is calling from.*

I don't know what Kabir means by a small clay pot above a clay pot. To me, this body is the clay pot and this head is the smaller clay pot above it. When you rise above all of it, that's where the beloved friend is calling from. Who is that beloved?

That beloved friend is the sound called *Saar* Shabad. Some call it *Satnaam*. That sound is not the sound of a bell, a conch, a *Mridanga* (an Indian drum), *Rarang*, *Sarangi* (stringed instruments). What's that sound? Nobody can

say anything about it. It cannot be explained. Only the one who has heard it knows. When will you hear this sound? When you will forget the physical body, the mind, and the desires of this world. This is why it is difficult. I know.

Data Dayal has written:

Many jivas (embodied souls) live in this world, but only a rare one is a faqir (saint).

Then, what's the solution? The solution is to keep the mental form of a *Veetrag Purush* (a person who has gone beyond attachment and aversion) in your brain (pointing at the middle of the forehead). In due time, the goal will be reached.

For example, when you take some milk and inoculate it with a starter yogurt culture, the milk turns to yogurt in twelve to fourteen hours. Giving of this Naam, or this thought is that starter culture.

What should we do to rise above the physical body? Only *Ajapa Jap* of the Naam (mantra) a guru has given you. A guru may give an individual any mantra – Ram-Ram, Paanch Naam (five names), Allah Hoo, Waheguru etc.

One repeats the Naam or mantra given by the guru mentally without moving the tongue. If you do *Simran* (unceasing remembrance; constant awareness) of mantra with your mind at this place above the eyebrows and the middle of the forehead, what will happen? Your physical

body will become numb. That is, you will lose all awareness of the physical body.

After *Ajapa Jap* comes *Dhyan* (meditation on a form or object). Although you are not aware of the physical body, the mind still has thoughts. When you are sleeping at night, you are not aware of the physical body, but the mind is still active in the dream state. This is why we do *Simran*, then *Dhyan*. In our path, we meditate on the form of the guru.

However, if one considers the guru a human being, one cannot go beyond. This is why you should consider your ideal – the form of the guru that you create in your mind – whole and perfect (i.e., consider it the utmost or supreme itself – not a human being).

O confused people, don't you understand that perspective is everything! Take a woman, for example. Her child sees her, talks to her, and has a certain mental perspective and mental state (emotions and feelings) toward her. Her brother sees her, talks to her, and has a mental state different from the child's. Her father sees her as a daughter; he has a different mental perspective. Her husband sees her and talks to her. He has a different mental perspective, and feelings toward her. Her friend sees her and holds a different mental image of her.

Similarly, whatever you consider the guru to be, that will be your end result; that is what you will become.

Everything depends on your *Dhyan*. What am I telling

you? Who is ready to listen to the truth? Your *Dhyan* has power. Therefore, what will happen with *Simran* and *Dhyan*? Your willpower will grow. Your mental strength will increase. Because you have love in your heart, you will gain understanding by meditating in *Sabans-dal-Kanwal* and *Trikuti*. Your worldly wishes will also be fulfilled.

If you go into *Sunn* or *Rarangkar*, you will experience euphoria. This euphoria is similar to the one a drunk person experiences. Why? The mind of a drunk person doesn't raise many thoughts; it slows down. Similarly, in *Sunn*, your mind won't generate thoughts and you will be euphoric and blissed out. There, you will hear the sound of *Sarangi* (a stringed instrument). Why?

If you loosen the strings on a Sarangi, you can't produce any music. In the Sunn stage, the *Chitta vritti* is stretched upwards. This upward flow of your mind toward the inner space in the brain is like stretched strings. When the Surat (awareness or attention current) runs on these strings, a sound is produced. That sound mimics the sound of a *Sarangi*.

I assume that you (looking at Harjit Singh) have understood what I have told you thus far.

Which Surat brought you here? Which Surat will take you there? Which Surat will stabilize you there? This – the guru will tell you.

Kabir says that we have come down from our true home, but which *Surat* brought us here, and which *Surat* will take you back there?

What will stabilize our attention or *Surat* there?

The desire Surat brought you here.

The Shabad (Sound) Surat will take you there.

Knowledge Surat will stabilize you there.

This – the guru has told you.

Now, think about this. Desire brought us here. It is a desire for something that brings us here. That desire can be for anything. It does not matter what you desire. A desire brings us here. Attaching or uniting the *Surat* with Shabad (Sound) can raise us up, and take us back there.

Dhyan or meditation will not take us to our destination. The guru's form will not take us to our destination. The guru's form can only take you up to *Maha-sunn*.

Beyond the *Maha-sunn*, only the sound (Shabad) can carry you. Kabir says that desire brings us here, and to go back up there's Ajapa Jap, there's Dhyan, and then Shabad. The Shabad or sound will take you all the way to that place from where we have come.

What I was searching for – now I have found.

Kabir says that he has found the thing he was looking for by meditating and by hanging from the gallows. Now, I ask my soul – 'O Faqir Chand, tell me – what's that thing?'

That thing is total peace. It is peace.

Kabir described it his way. I describe it from my experience. Data Dayal was a scholar. He expressed the reality eloquently. I am illiterate so I use simple words and express it in an easy way so that everyone can understand it intellectually. It's up to you to practice and apply this in your life.

*What I was searching for – now I have found.
I came face to face with the Lord (Sai) this is what Kabir has attained.*

I don't know who Kabir's Lord is. If Kabir was here I would ask him why saints like him wrote such poetry (*Banis*), fooled poor people like us, and made us follow them.

That Lord is our *Adi Shabad* or the original sound. Discovering that sound is meeting the Lord. When I merge with that sound, I vanish; neither 'I' nor 'you' remain.

I can never predict when I'll go in that state. Sometimes it happens after three days, sometimes after fifteen days, or two months, or three months. Each time, I can only stay in that state for a minute, or for a minute and a half. For me, that state does not last longer than that. I don't know the experience of other mahatmas (great souls). I only know my experience. I have never imitated anyone. I don't praise anyone. I don't condemn anyone. I only share what I have experienced.

What happens in that state? Neither 'I' nor 'you' remain. Both notions cease to exist. Whatever happens – cannot be expressed in words or talked about; it can only be experienced. Somebody announces - 'I AM THAT', or 'I have become *Param Tatva* (The Supreme Element)'. Some say it's like a drop of water merging with the ocean.

One's beingness or existence (*Hasti*) ends there. It's like dying after hanging. Beingness or existence disappear. The Self (*Zaat*) merges with its source (*Kul*).

Those who've come here don't (wish to) return. Those who've returned home don't come back. This unspeakable story is the story of Love – Understand this fully in your mind.

Kabir is saying that when one has gone back to that state, it's the end of coming and going, the end of birth and death.

Who will reach that place? Those who love.

Those who don't have love or true devotion when they meditate can end up injuring their brain. This Sant Mat doesn't drive people mad. Sant Mat makes a human being a human in the true sense. Sant Mat explains the reality, but it's up to you to practice.

Bhakti (devotion) born out of ignorance is never good or helpful. There's no book for Sant Mat. There's only the book of your heart, and a need to associate with a true, whole human being. In Sant Mat, there is the Satguru, Satguru's words, and the listener.

Which country have we come from?

Nobody knows!

Not knowing which path takes us there, we are lost.

Kabir says that humans don't know where they have come from. Where has this body come from? It came from the mother's womb. Father's sperm entered the mother's uterus. Spermatozoa can't be produced if there is no blood circulating in the body. The blood is formed from nutrition we get from food. Food can't be produced without light from the Sun and stars. Therefore, this body is ultimately made by *Prakash* (light).

Light is also the nature and form of the Atman (the soul), but the Atman is not the same thing as the *Surat*. The world did not understand this difference.

Once I wrote to Data Dayal about this from Baghdad. I told him that in my experience the Surat and the Atman were two different things. I asked him if this experience was correct. Data Dayal replied, "...Whatever you have understood is correct, but the world is not ready to hear this. People are prejudiced; they are dogmatic..."

For example, if I quote Mohammad Sahib or praise Islam, it will make all the Muslims happy. If I quote Rama, they are not willing to hear what I have to say. It's the same issue with Hindus, Sikhs, adherents of *Sanatana Dharma*, followers of *Arya Samaj* or whoever else. This world is full of religious prejudice. People are fanatic or dogmatic. They don't understand the truth of the matter. It's also rare to find a person who speaks this truth.

Everything is inside you. You are already whole and perfect. Only your faith is needed; everything is within.

This is also what the following verses are saying:

Look for Me in your heart; I am already yours.

I am neither in Kashi nor Mathura;

I don't dwell on the Kailash mountain (i.e., pilgrimage places).

Harjit Singh, what you are searching for is already yours. It belongs to you. Be truthful, earnest and ask! The Lord is *Dayal* (merciful); the Lord gives. The Lord dwells within you. You will get everything because of your truthful heart and true love.

If you ask for worldly things, you will get those things if you meditate in *Sabans-dal-Kanwal*. If you want to gain experience, go to *Trikuti*. If you want bliss, go to *Sunn*. If you wish to lounge around like a drunkard, then dwell at *Maha-Sunn*. If you want to have *jnana* (spiritual knowledge), go to *Bhanwar-Gupha*. If you want to go beyond all this and be free forever, then go to *Satlok*. Make the Shabad or sound your companion. Have you understood what I have said?

I'm going to the region of immortality having broken all bondage.

Come if you want to,

but remember it's beyond the gallows.

Kabir is saying that he is going to that immortal place. If you wish to go there, you can. However, remember that the path lies beyond the gallows as I have explained.

*What can Kaal do to the one who dwells beyond the gallows and
consumes poison!*

*What can Kaal do to the one
who is alert (mindful) twenty-four hours a day!*

What is Kaal? Kaal is the name given to time. And time is constantly moving, always changing. Kabir says that a person who has reached that final stage is unperturbed by any changes in this world or by time's movement.

There is a saying – ‘*Koi mare, koi jeeve, Suthra ghol patasa peeve*’. It means – ‘A person may die, another may live, but *Suthra* is unconcerned; he is sweetening and drinking his drink’. *Suthra* also belonged to Guru Nanak's path. This is the condition of the one who dwells there.

*The beloved is calling with such love, but I am not able to go there.
this woman is impure; her beloved is pure light; I am not able to
reach the beloved.*

Here, the woman is the *Surat*. Kabir is saying that the *Surat* is impure. Desires of the world stain our *Surat*. A desire for fame, honor, wealth or anything else makes the *Surat* impure, and it can't go higher.

*I don't know the name of that village;
where shall I go?
I've been walking for eons;
how many miles away is that village?*

Kabir says that the *Surat* is dirty; the path and the final destination are both unknown. The method to go there is

also not known. And an individual can keep wandering or walk around all his or her life practicing austerities, worshipping, keeping dharma, reading *Japji Sahib*, *Guru Granth Sahib*, *Ramayana*, *Vedas*, and other books. You can keep doing these things, but they won't take you there. You cannot go there until you hang at the gallows.

Satguru showers grace and mercy on the humble. Out of mercy, Satguru came to me – the path that would've taken a million lifetimes was traversed in a second.

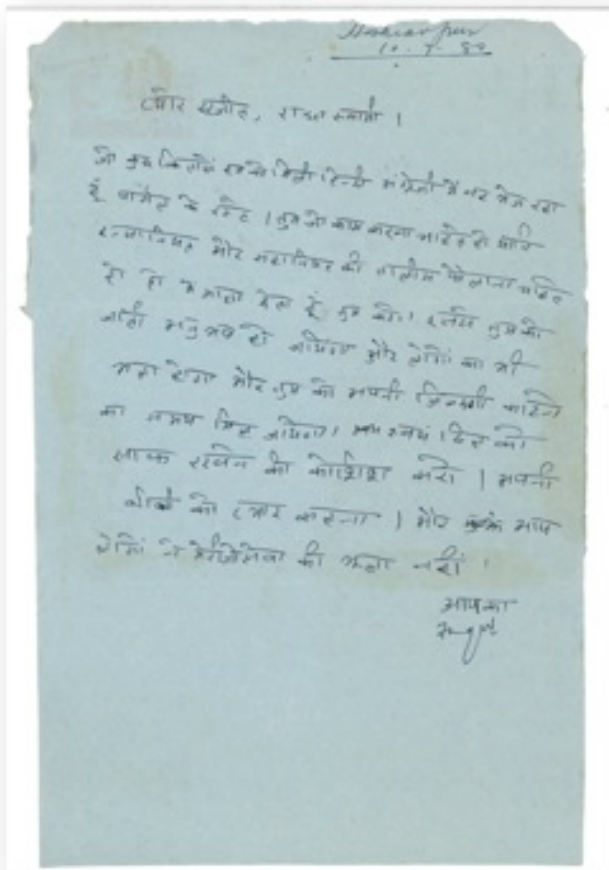
Kabir says that Satguru told him the secret, and gave him true knowledge. I also had a desire to return home, and I didn't know where to go. I found Data Dayal. He gave me this work. I put the dust from Satsangis' feet on my head and came to know the reality.

Now, I don't fear or worry. I have understood who I am.

Addendum

The letters that the late Baba Faqir Chand (1886-1981) wrote to Harjit Singh Sandhu (1978 to 1981) are a treasure trove of spirituality. Although not lengthy, they are overflowing with profound insights into the nature of the mind and the ultimate goal of meditation. Faqir's letters were written in Hindi, Punjabi, and English.

A Sample of Faqir Chand's Letters



LETTER ONE

Hoshiarpur

8/12/78

Sardar ji (Harjit Singh),

Radhaswami,

You want to go to your primordial home. Kabir says:

Kabir's house is right at the top
Where there is golden glow
An ant can't put a foot there
Pandit has bulls (cartloads) laden with books

Sardar ji! I have passed 93 years of my life. I walked on this path to find God. Now, I know it was all my misapprehension (bharam). He was present with me all the time, I was mistaken.

Kabir has said: A fish thirsty in water

I find this analogy very funny.

The goal of meditation (abhyas) is to confirm the idea (belief) that God is not (and never was) separate from you. What did I gain (find) from abhyas and satsang? The realization that this sense of separation was just an illusion.

You should still your mind rather than seeing visions internally. It can be done through simran, dhyan, and/or shabd. The truth is that a person repeats God's name, but

his/her real intention is to gain worldly things and honour (position) etc.

I will send you some books.

Guru`s dhyān: Just focus on the forehead or eyes of the image, or watch light internally. The guru who manifests inside you (inside your mind) is not human.

I will come to England next year in 1979 or 1980 if my life remains. I will disclose (explain) the reasons for all your weaknesses. You are an adhikari (deserving aspirant). I have full confidence (faith) that in this life the concept of God and guru will disappear. This is the last stage (stateless state). As long as there is God or gurus love, there is no last stage. Read the banis of the month—Jedh and Chet in Sar Bachan. What is the last stage, which we have to reach?

No Satlok

No Naam

No Anaami!

Yours

Faqir

LETTER TWO

Hoshiarpur

1/1/79

Harjit Singh, Radhaswami,

Your letters are in Gurmukhi Script (Punjabi). I have to ask other people to read them to me. Please write in either Hindi or English. I have received your money order for twenty five pounds.

In abhyas, what I have understood is: whoever loves the guru and is truthful in love, is good. It is more difficult to become a sevak than a child; even if a child commits a mistake, he still becomes the heir of the father's property.

Keep mental and physical brahmacharya . Always remain at the desire of your wife and not your own (in sexual matters). In abhyas, if shabd has manifested, then light is guru's feet (charan), and shabd is guru's roop (form).

Yours

Faqir

LETTER THREE

Hoshiarpur
10/1/79

Beti (daughter),

Radhaswami,

Your husband has never written (mentioned) such a position. Now, when he writes I will mention it to him. Keep a very deep desire and you should have offspring. When I receive another letter from him, I will give him special instructions (about this).

Yours

Faqir

LETTER FOUR

Hoshiarpur
12/3/1979

Dear Harjit,

Radhaswami,

In a life span of 93 years, after having done abhyas, having been a disciple, and then a guru, what I have understood is that abhyas is not the Final Destination; the ultimate (last) destination is gyan.

If you desire the worldly (a child), it will happen (if so pre-ordained).

The Lord or Guru is present all the time, is the Zaat of every human being, and remains present within.

In the world, if wealth was not present, no one would have become a guru. This is a subject for deep understanding. And one will only understand where there is no mind. That is, it is beyond mind.

Keep doing your sadhana.

If it is in my Kismet I will visit the USA and UK etc. this year or the next.

Yours

Faqir

LETTER FIVE

Hoshiarpur
10/7/79

Dear Harjit Singh,

Radhaswami,

I read your letter. Yesterday, was Guru purnima (Beas puja). I delivered three satsangs, the highest (of) which is based on my observation and experience. I will send (you the transcripts) when they are printed in Hindi.

I hope I will come to (the) UK in 1980, after April. At that time, I will write (to) you beforehand, (so that you can) send tickets for two men; one for myself and one for Dr. Paras Ram, who will be (is) my private doctor.

Harjit Singh! My whole life struggle has brought me to (the) conclusion that abhyas is only meant to realize the truth. We satsangis run after the words of saints, and we become mad to attain the stage (of consciousness) that is mentioned by them. That is wrong. Every individual has (a) different nature, and these scenes and shabds of lower stages will be experienced according to the nature of a man (person). I struggle hard by performing 12 hours of abhyas daily. Many people tell me that my image helps others in wakefulness, dreams, and samadhi, (by) guiding them, but I swear upon my honour that I do not know (their experiences are not my doing). This idea forced me to go beyond mind, where there is only light and sound, and I try to know myself -- that which listens (to) the shabds, and sees the light. Very rarely, when I go above

light and sound, I lose my entity and become something where there is no guru, no name, no shape -- this is the end (the highest stage). Now I ask myself, if you have gone so high, can you do anything? (The answer is) No. Even Swami ji, Baba Sawan Singh, and others who preached the Sant Mat could not be free from physical ailments or help another man. I have reached the conclusion that man's life is a bubble of consciousness. His will is supreme.

If you want me (to visit) in England, I will come in 1980, and will speak only the truth which I have realized.

Yours in HIM

Faqir

LETTER SIX

Hoshiarpur
8/8/79

Dear (Harjit Singh),

I will come after Basakhi, and will let you know the date.

But before sending the tickets, you must send an invitation from any society, asking me to come to give satsang and guidance to people. On that authority, I will get (a) visa for England and make my programme.

I will let you know which tickets I require for Param Ram and myself. I might go to Canada and the USA (also). In that case, I will require tickets from Delhi to UK, and from the UK to Canada.

English books are being sent to you.

You will get what you wish. Pray within you (internally).
Your in HIM

Faqir

LETTER SEVEN

Hoshiarpur

9/11/79

Dear Harjit Singh, Radhaswami,

Received your letter. Had it read as I don't know (read) Gurmukhi. You may send a monthly diary of your abhyas, if you like.

About abhyas-- what I understand understood: Body thir (stable)

Mind thir (stable)

Nirat (that which sees)
thir (stable).

By achieving these states, a person realizes the truth and his/her own (real) self. Then, after this, he or she doesn't need to do anymore abhyas. This is my experience. In abhyas, according to one's (hidden inner) desires, (the fruit of) these manifest. And these desires are fulfilled. Moreover, siddhis come into play. However, a person cannot go any further (if he/she gets involved with these). Swami ji has written: Surat shabd dao anubhav roopa tu to para bharam ka koopa.

The entity conscious (of sound) and the inner sound are two forms of (one) Reality (Not knowing this) you are confused.

I don't know what other mahatmas have gained (achieved). However, I have realized That "I am a bubble

of the supermost element”. And this supermost element is known as Param tatva, Akal Purakh, Anaami, Ram, Allah, Zaat, and True Satguru etc denoted by different names. By this very thought I gained peace. However, the world goes on. Worldly gains and losses swing on, but he or does not get trapped (affected) by these. This is known as a jeevan-mukti stage /state. This initial (false) thoughts:

Where is naam,
Who is guru,
What is mukti etc.
all these questions finish.

The best sadhana, if any, is there should be no selfishness in a person's heart, (you should have) truthful and real love for the lord. And feel the Lord and Satguru present at all times and not separate from his/her own self.

I am sending some Punjabi and English books.

The stages from Sas-dal-kamal to Bhanwar-gupha open (manifest or are activated) differently for each person according to their nature.

What will happen after death? I have a theory:
Ant maata so gata

Your final desire determines your end result.

I have understood that this life is a bubble of consciousness. In this bubble, “I” comes in. And this is all

a game of "I". By simran and bhajan this "I" does not die, but increases according to one's physical nature. One is physical "I"--my brother, my wife, my property etc.

Another "I" is of the mind. (For example) I am a Hindu, I am a bhagat, I am a premi, I am a follower of this or that guru. Another "I" is of the atman. That sometimes swings between thoughts of being brahm and sometimes of being anand swaroop. And sometimes between feelings of bliss and masti.

The fourth "I" is which listens to the shabd. And, when it forgets the body and mind and experiences the self anubhav, then that person does not become anything. In life, while doing everything as a doer, yet remains an undoer (observer). After leaving the body, if these four "I's" have disappeared, then what remains?

Sadho, who came? (oh sadhus who is born?) Who departed? (who died?)

Yours

Faqir

LETTER EIGHT

Hoshiarpur
8/8/79

Dear (Harjit Singh),

I will come after Basakhi, and will let you know the date.

But before sending the tickets, you must send an invitation from any society, asking me to come to give satsang and guidance to people. On that authority, I will get (a) visa for England and make my programme.

I will let you know which tickets I require for Param Ram and myself. I might go to Canada and the USA (also). In that case, I will require tickets from Delhi to UK, and from the UK to Canada.

English books are being sent to you.

You will get what you wish. Pray within you (internally).

Yours in HIM

Faqir

LETTER NINE

Hoshiarpur

26/10/79

Harjit Singh!

Radhaswami.

Received your letter. I can't come at Christmas. Around these days I have programmes in Andhra Pradesh. Thousands of people are waiting for me. I will make a schedule then let you know. In April, people come from all corners of India to Hoshiarpur for the Vaisakhi (satsang).

Please send a new invitation...so a visa can be arranged. I have also a letter from Nand Sirih today. I will visit Canada first, then USA and afterwards UK.

I Will return to India after UK.

Peace to all

Yours

Faqir

LETTER TEN

Hoshiarpur
7/12/79

Dear Harjit Singh,

Radhaswami,

I will write you in due time to send a letter from any society. I am 94 (years old), you know that an old man cannot travel so much. I intend first going to Canada direct. From Canada (I will travel) to (the) USA. From (the) USA to UK, and from (the) UK to Delhi (and) back, Dr, Param Ram will be with me. I hope to leave Hoshiarpur on (the) 22nd. April 1980. I may be in (the) UK in the last week of May or the first week of June. I am at the edge of a river, just like a tree. He knows when I shall leave this...my body. According to my true conscience and experiences, I have worked for the last 42 years with sincerity of mind, but don't claim that whatever I have realized is final. My research is logical and scientific.

As regards (to) you have no son, for a man who is spiritual to take birth in this world is a curse. We run after sadhus for mukhti, but we bring other souls into prison of this world, (e)specially for a woman. After seeing your wife I will give my opinion.

Your in HIM

Faqir

LETTER ELEVEN

Camp Aligarh

17/2/80

Dear Harjit Singh,

Radhaswami,

I am on tour. I want (would like) a new invitation (visa). The one which you sent in September 1979 is not valid now. I hope we (to) start (our journey) from Hoshiarpur on (the) 22nd. April 1980. It may take one or two days to complete the formalities. I have received invitation from Canada that they have sent money for the tickets to you -- from England to Canada and back. I shall visit Germany, Pittsburgh, (and) one or two places in (the) USA. They will bear all expenses (for the trip) there. Can I travel on return tickets which Canada will give me from Canada to London? They will arrange for (a) visa from Canada to (the) USA. The position (question) arises whether that (the) ticket (that) which is from Canada to (the) UK can be utilized? If not, I will have to go back to Canada and then to London. I have to go to Birmingham also - whether I go at the first time (initially) or when I return to London. You will have to book my passage from London to Delhi. So, since I am on tour, I (and) am not in touch with your correspondence with Dr. I. C. Sharma, I will remain with you. Please send (a) new invitation and tickets in time, so that I am able to leave on 22nd April.

Yours in HIM

Faqir

LETTER TWELVE

Hoshiarpur
28/3/1980

Dear Harjit Singh!

R.S

I am getting (experiencing a lot of) much trouble in getting (a visa) for (the) USA, as no declaration form has been received from (the) USA except a letter from I. C. Sharma.

If I can't get it (the declaration), I hope to travel by that airplane (flight), and (will) also inform you. And (I will be) staying with you (for) a day or two. I will fly from London to Canada. If I get Visa for (the) USA, it would be better. Neither I will return from Canada to London and will stay (for) about ten or twelve days. I have to go Birmingham and also wish to go Germany, by air or train, and (then) return to Hoshiarpur.

May He bestow his mercy on you and your wife and fulfill your desire. Rest - (we) will talk (upon) on (my) arrival.

Yours in HIM

Faqir

LETTER THIRTEEN

Hoshiarpur

2/5/80

Dear Harjit,

Radhaswami,

I will leave Toronto airport for London on (the) 24th, and will arrive in London at 9.30 am on (the) 25th of May '80. Please inform my nephew Mr. R. N. Sharma and others. I will stay in England for about 20 days. I have to go to Bromwich, Birmingham, and Germany. Someone must come to receive me at Heathrow Airport. Also inform Shi Mohinder Singh Gill whose elder brother is S. Channon Singh Gill of village Singhpur is with me in Canada. He wants him to see me. His address is as below. . . .

Love to your Mrs. RS From Dr. Paras Ram

Yours in HIM

Faqir

LETTER FOURTEEN

Hoshiarpur
10/7/80

Dear Harjit,

Radhaswami

I am sending you whatever books we could find in Hindi and English by sea-post (book parcel).

The work you wish to do that is spread the teachings of humanity and spirituality; I give you permission to do so. By this you will gain practical life experience. And others will also benefit from it. Moreover, you will have some purpose (motive) to pass your life.

Try to keep your heart clean (conscience clear) while doing this. Give my love to your wife.

I have not forgotten the seva you people did (on my visit to your home).

Yours

Faqir

LETTER FIFTEEN

Hoshiarpur

14/1/81

Vah! Vah! Harjit Singh,

You did not write to me. I did not remember you. Keep zakeen (faith) that whatever the Lord does is (for the) good. Give my love to Padamni (your wife). I truly desire that you should have a child.

Yours

Faqir

LETTER SIXTEEN

Hoshiarpur
13/7/81

Dear Harjit Singh,

R.S,

The present riots in (the) UK makes me to feel about welfare of all my friends who know me in UK. I hope you all will remain safe.

I am intending to reach USA on (the) 27th July and my stay in Canada will be up to (the) 8th September. You can contact me in September on under noted address: Dr. Ramdev Rao

Yours in HIM

Faqir

According to my true conscience
and experiences, I have worked
for the last 42 years with sincerity
of mind, but don't claim that
whatever I have realized is final.
My research is logical and
scientific.

--Baba Faqir Chand



